



गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
पुस्तकालय



विषय संख्या

14

पुस्तक संख्या

2944

H 375

आगत पञ्जिका संख्या 54,356

पुस्तक पर सर्व प्रकार की निशानियां
लगाना वर्जित है। कृपया १५ दिन से अधिक
समय तक पुस्तक अपने पास न रखें।

श्री इन्द्र विलासप्रति

उपकुलपति द्वारा पुस्तकालय गुरुकुल कांगड़ी
विश्वविद्यालय को दो हजार पुस्तकें सप्रेम भेंट

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

ख्या

11/11
29.4.4
5375

आगत संख्या.....

54356

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी
ए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब
लगेगा।



54356

STHAVIRĀVALĪ CHARITA

OR

PARISĪSHṬAPARVAN

BEING

AN APPENDIX OF THE

TRISHASṬĪSĀLĀKĀ PURUṢHA CHARITA

BY

HEMACHANDRA

इन्द्र विद्यावाचस्पति
चन्द्रलोक. जवाहर नगर
दिल्ली द्वारा

EDITED BY

गुरुकुल कांगड़ी पुस्तकालय को
में द

HERMANN JACOBI, PH. D.,

PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF BONN.

PUBLISHED FOR THE BIBLIOTHECA INDICA.

CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS.

AND PUBLISHED BY THE

ASIATIC SOCIETY, 57, PARK STREET.

1891.

इन्द्र विद्यावाचस्पति

चन्द्रलोक. जवाहर नगर

दिल्ली द्वारा

गुरुकुल कांगड़ी पुस्तकालय को
में द

IN
294.4
H37

● ग्रन्थ प्रमाण मुद्रिका: ●	
पुस्तक सं.	IN.....
पृष्ठ सं.	294-4
पृष्ठ सं.	H37
पृष्ठ सं.	54, 55, 56
● ग्रन्थ प्रमाण मुद्रिका: ●	

प० इन्द्र विद्यावाचस्पति स्मृति संग्रह

CORRIGENDA.

1

CORRIGENDA.

- I. 23a for °द्योतेन read °द्योतेन
 24c join मध्येसुधर्मे
 48 for शान्तरसं read शान्तं रसं
 59 „ °साक्षेत्तुं „ °साक्षेत्तुं
 140 „ °दृत्त्यानुजीवति „ °दृत्त्या नु जीवति
 152 „ स्पर्शं „ स्पर्शं
 191d „ °वच्चे „ वच्चे
 214a „ वध्वा „ वध्वा
 217a „ वधूभिः „ वधूभिः
 220d „ जीवानु० „ जीवातु०
 236b „ पांशु० „ पांसु०
 237cd join °शूद्रपासुखं
 252d for °सुज्वलम् read सुज्वलम्
 265c „ तत्कि० „ तत्कि०
 321d join सत्यंकार०
 328a for सुष्यो read सुष्य
 339c divide मा भू०
 after 420 for जुग्मम् read युग्मम्
 440a „ पिता० „ पित
 II. after 33 „ कलापकं „ कलापकं
 43a „ °तुक्ता „ °त्यक्ता
 92a „ अत्रा० „ अत्रा०
 138c „ °वसनाः „ °वसनः
 143d „ मूर्ध्ने „ मूर्ध्ने
 166b divide °विन्ध्याद्रि पत्तनम्
 182c for अवस्थाप० read अवस्थाप०
 203d „ गरीयसं „ गरीयांसं
 210d „ °डिरे „ °खिरे
 262c „ मञ्जूष० „ मञ्जूषा०
 322b „ पुसा पेरण „ पुंसापरेण
 323a „ रदस्याथ „ रदःस्याथ
 381d & 384d „ वार्ध० „ वार्ध०
 394d „ °विष्टं „ विष्टं
 445c join नूपुरपण्डिता०
 538c for अलगद्दिल्ली० read अलगद्दु दिल्ली०



54356

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- III. 50c for निमा० read ०निमै०
 67c „ ससारा० „ संसार
 131d „ ०यष्टिवत् „ यष्टिवत्
 231a „ वास्तव्य० „ वास्तव्यः
 235a „ कुर्विति „ कुर्विति
 287b „ ०पदाक्षी० „ ०पदक्षी०
- IV. 9c divide दृष्ट्वा यान्नं
 22a for ०स्फुटिक० read ०स्फुटिक०
- VI. 30 note „ ०पन० „ ०पनः
 68d „ ०दुःखिता „ ०दुःखिता
 106b join तदापत्या०
- VII. 21c for ०भूयस्त्वं read ०भूयस्त्वे
 23a „ ०न्नित्यं „ न्नित्यं
- VIII. 8d „ वभूव (reading of C) „ मनोभू
 24b „ पठन्ति० „ पठन्ती०
 31b „ ०द्दिष्टा „ ०द्दिष्टा
 57b „ शिरच्छि० „ शिरच्छि०
 71d „ विममर्षति „ विममर्षति
- 204 place the word युग्मं after verse 205.
 212a for कि read किं
 415ab join मिथ्यादृक्पापण्डि०
 463d for ०हन read ०हन्
- IX. 90b „ ०हम „ ०हम्
 X. 15a „ प्रति० „ पति०
- XI. 60a „ स्वर्गः „ स्वर्गः
 66d „ सङ्क्षेपान्यत्रवत्सुरे „ सङ्क्षेपान्यत्र वत्सुरे and dele note.
 70d „ ०ङ्मुखः „ ०ङ्मुखः
 110c „ तला० „ तैला०
 172c „ तस्यो० „ तस्यो०
- XII. 47d „ ०भावत „ ०भाषत
 69b „ ०विषयश्री० „ विषये श्री०
 112c „ भक्षानि „ भक्षाणि
 114c „ तदस्थ्यव „ तदस्थ्येव
 199d „ ०प्युद्योत० „ ०प्युद्योत०
 214d divide सौम्य शासनदेवताः
 285c for सलाप read संलापं

CORRIGENDA.

3

308c for विद्योदध्रे	read विद्योदध्रे
314a „ संवष्टरे	„ संवत्रिरे
318b „ धामेषु	„ धामसु
338b „ ०दतु०	„ ०दातु०

correcte Appendices Professor Leumann suggests the following pages :

- „ 2 line 1 after नगरमासौ add तस्स वत्थंमि खीणे चण्णपुरं निविट्ठं
- „ 1 note, delete the words down to दसपुरं गच्छो
- „ 22 line 12 add with B मा before तुम्हे
- „ 22 & 13 read रत्ति। वित्तिथदिवसे
- „ 25 „ 15 divide स द्विज्जो (= द्व्यम्)
- „ 27 „ 16 read अण्णे।

read अत्रे वंदेहिंति ममं।

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PREFACE.

THE Sthavirāvalī-charita, *i. e.*, the Lives of the Jaina Patriarchs, by Hemachandra is, as its other and more frequently used title *Parīśiṣṭaparvan* indicates, the Appendix or continuation of the same author's great work in ten parvans or books on the Hagiology of the Jainas, the *Triśaṣṭīśālākā-puruṣa-charita*. The sixty-three *śālākā-puruṣas* are the great personages, divine or human, who, according to the belief of the Jainas, have, since the present order of things, risen in the history of the world, and directed or influenced its course; they comprise the twenty-four *Tīrthakaras* or prophets, the twelve *Chakravartins* or universal monarchs, the nine *Vāsudevas*, the nine *Baladevas*, and the nine *Prativāsudevas*. With the exception of the last two *Tīrthakaras*, *Pārśvanātha* and *Mahāvīra*, all these great men must be regarded as belonging not to history, but mythology or epical fiction. It is different with the patriarchs of which the *Parīśiṣṭaparvan* treats. For it cannot reasonably be doubted, that patriarchs of the name and, partially at least, in the order which the unanimous tradition of the *Svetāmbaras* has preserved, have really existed. But nobody will therefore go the length of maintaining the historical character of the tales which Hemachandra has pieced together into something like a connected history of the Jaina church. For most of these legends are, on the face of it, legends, which, however, may have preserved some grains of historical truth imbedded in a ground-work of fiction and miracles. But an attempt to separate the historical facts from the legendary matter which has grown round them, would be a futile undertaking, because we have

no mark by which we can distinguish between what is fact and what is fiction. If we were to put aside as deserving no credit, whatever is miraculous or against the course of nature, and were to retain only what appears plausible, it is almost certain that we should retain a mixture of fiction and fact; since fiction not only invents what is impossible but also what is possible, and even looks quite natural; and it is not unlikely, that we should reject something historical, since fiction may distort facts to such a degree that they appear fabulous. Nor would our criticism derive considerable benefit from a comparison of Hemachandra's tales with other and older versions of the same; for, wherever the latter are preserved, they generally agree with Hemachandra's narrative in the main points or essential parts.

We cannot, however, avoid discussing the most important question connected with this subject, *viz.*, the relation between the history of Jainism and the general history and chronology of India.

In the Introduction to my edition of the Kalpasûtra of Bhadrabâhu, I have called attention to Parisishṭaparvan viii, 339, where it is stated that 155 years after the liberation of Mahāvîra, Chandragupta "became king."¹ As in the memorial verses which give the adjustment between the eras of Vîra and Vikrama, and make the interval between them consist of 470 years, Chandragupta's succession to the throne is placed 255 years before Vikrama, I concluded that, according to a tradition, different from the generally accepted one, the Nirvâṇa was placed $255 + 155 = 410$ years before Vikrama, or 467 B. C. Professor Bühler² objects to my conclusions, because it can be proved that Hemachandra in the Mahāvîra Charitra adopts the general tradition which places

¹ Professor Leumann informs me that no date is mentioned in the Âvaśyaka.

² Denkschriften der phil. hist. Classe der Kaiserlichen Academie der Wissenschaften zu Wien, Vol. XXXVII, p. 248.

the Nirvāṇa 470 years before Vikrama. Therefore, he says, unless Chandragupta's date, 155 A.V., is due to some mistake of Hemachandra, he must have placed Chandragupta's succession to the throne 315 before Vikrama, just as the southern Buddhists placed this event too early. Now I do not think that Chandragupta's date, 155 A.V., is an error of Hemachandra, because it tallies with another traditional date of the Svetāmbara Jainas. For in their Paṭṭāvalis and similar works, they place the death of Sambhūtavijaya in 156 A.V. This sthavira was the teacher of Sthūlabhadra who, according to the legends told in the Parisīshṭaparvan, was Śakaṭāla's son, and became monk under the last Nanda; consequently he was also a contemporary of Chandragupta. It will be seen that Chandragupta's succession to the throne and Sambhūtavijaya's death occurred nearly at the same time, which, if the legends are based on facts, must indeed come near the truth. Thus far collateral evidence corroborates Hemachandra's date. We arrive at a similar conclusion by arguing from the date of Suhastin's death 265 A.V. Suhastin was a contemporary of Samprati, the successor of Aśoka. Accordingly 110 years intervened between Chandragupta's accession to the throne and the death of Suhastin. This interval of 110 years must contain the reigns of Chandragupta, Bindusāra, Aśoka, and Samprati, which is by no means incredible as the Buddhist give 84 years to the three first reigns.¹

As regards Bühler's suggestion that Hemachandra must have placed Chandragupta's accession to the throne 315 years before Vikrama, we must leave this question undecided. For though thus much may be inferred from the dates adopted by Hemachandra, it does not necessarily follow that he did make this inference. At all events no other Jaina

¹ It must, however, be admitted that 109 years is too large a period for two successive sthaviras.

author, as far as we know at present, explicitly placed Chandragupta 315 years before Vikrama.

The main point is the interval between Chandragupta and the Nirvâṇa. As Hemachandra's statement on this head is not, as we said above, gratuitous, but well-supported by collateral proof, we can use it for fixing the Nirvâṇa. The date of Chandragupta's accession to the throne has been fixed by Professor Kern between 321 and 322 B. C.;¹ accordingly the date of the Nirvâṇa is somewhere about 476 and 477 B. C.; and this date is probably correct within a few years, as it nearly agrees with the adjusted date of Buddha's Nirvâṇa in 477 B. C.

Hemachandra seems to have taken from older works all the stories and legends which form the subject of the *Parīśiṣṭaparvan*, without materially altering or augmenting them. Many older versions of his stories can be pointed out. I have published as an appendix of this work, a few such parallel texts: a passage from the *Rishimaṇḍala-stotra* by Dharmaghosha,² whose age is as yet unknown, a passage from *Padmamandira's* commentary thereon, and *Kathānakas* in *Prākṛit* from Devendra's commentary on the *Uttarādhyāyana*³ which was completed in *Samvat* 1179 or 1122 A. D. All these *Kathānakas*, except those on pp. 2 and 20, are taken, as Professor Leumann of Strassburg informs us, from the *Chārṇi* and *Haribhadra's* commentary on the *Āvaśyaka Niryukti*.⁴ Since my appendix has been printed, Professor Leumann, to

¹ See Kern, *der Buddhismus und seine Geschichte in Indien*. Leipzig, 1884, p. 331, note **.

² I used one MS. of the text, A, and one of the commentary B; both in my possession. These MSS. are not dated, but A is very old, B modern.

³ The two MSS. used, A and B, belong to my collection. They are dated *Samvat* 1611 and 1660 respectively.

⁴ The verses inserted in Devendra's text are wanting in the original, except the verse *कीशेन श्रुत्यैः* on p. 14, and the verses on pp. 17—19. The verse *कुवियाण आउराण*, however, is added by Devendra.

whose zeal and sagacity the Jaina studies owe so many fine discoveries, has investigated the Kathānaka literature. One result of his researches is, that he traced many stories contained in the Paríśištāparvan to the following works: the Āvaśyaka Niryukti, the Āvaśyaka Chūrṇi, the Viśeshāvaśyaka Bhāshya by Jinabhadragaṇi, Haribhadra's commentary on the Āvaśyaka, the Bhāshya and the Chūrṇi on the Brihat Kalpasūtra and the Nisīthasūtra, and the Vasudevahiṇḍī. The numerous references to these authorities with which Professor Leumann most kindly and liberally has supplied me, are incorporated in the notes to my analysis of the Paríśištāparvan. It will thus be made apparent that for a great part of Hemachandra's narrative, ancient authorities can be proved to exist, and it is beyond doubt that for the rest they existed likewise.

On comparing Devendra's, or to be more accurate, Haribhadra's texts printed in the Appendix with Hemachandra's text, it will be found that the latter closely follows the former with very few and immaterial alterations. Hemachandra's narrative is fuller, while that of Haribhadra is very condensed and sometimes verging on the enigmatical; it is so to such a degree that if we did not know the chronological position of Haribhadra¹ and Hemachandra, we should suppose the latter to be the original author and the former his epitomator. I am therefore inclined to believe that Haribhadra's tales are no original work but abstracts from a more detailed work either in prose or verse;² yet, I must

¹ Haribhadra is said to have died in Samvat 535. Hemachandra lived Samvat 1145—1229.

² There are some verses in Haribhadra's text which have been copied by all his followers. These verses appear to me to have been taken over from his original which is lost to us. Hemachandra knew these verses and had them before him. For he paraphrases them in the Paríśištāparvan. As it is of interest to see what use he made of his original, I subjoin these verses together with Hemachandra's paraphrase.

mention that Professor Leumann who thoroughly knows Haribhadra's writings, considers them original and does not subscribe to my opinion. Whichever opinion may in the end turn out to be correct, whether mine or Professor Leumann's, I am convinced that Haribhadra's kathânakas were not the direct source of Hemachandra's *Parīśiṣṭaparvan*. Such an original, for the ten first books of the *Trishasṭiśālākā Puruṣa* at least, has turned up. For Professor Peterson "saw on the occasion of his" first visit to Cambay, a copy on palm leaf of a *Mahāpurushacharitra* in *Prākṛit*

वाइति दंतवीणं दरिद्रिणी जय कं पिरसरीरा । App., p. 1.
Comp. तदा दरिद्रिभिर्नानां दन्तावीणाप्रवादकः । VI, 13.

राय नन्दु न वियाणइ । ज सगडालु करेसइ ।
नन्दु राय मारेत्ता । सिरियउ रज्जि ठवेसइ ॥ App., p. 4.
Comp. न वेत्ति राजा यदसौ शकटालः करिष्यति ।
व्यापाय नन्दं तद्राज्ये श्रीयकं स्थापयिष्यति ॥ VIII, 50.

कोशेन भृत्यैश्च निवड्मूलं पुत्रैश्च भित्तैश्च विट्पदशाखं ।
उत्पाद्य नन्दं परिवर्तयामि महाद्रुमं वायुरिवोप्रवेगः ॥ App., p. 14.
Comp. सक्रीभृत्यं ससुहृत्पुत्रं सबलवाहनम् ।
नन्दमुन्मूलयिष्यामि महावायुरिव द्रुमं ॥ VIII, 225.

The verse अधेराज्यहरं भित्तं (भृत्यं) यो न हन्यात् हन्यते । App., p. 17 occurs also VIII, 336 with the better reading.

दो मज्झ धाउरत्ताइं कंचणकुंडिया तिदंछं च ।
राया नियवसवत्ती य एत्य वि ता मे होलं वारहि ॥ App., p. 17.
Comp. वस्त्रे दे धातुरक्ते मे चिदण्डं खणकुंडिका ।
वृपतिर्वशवती च तदादयत भुम्बरीम् ॥ VIII, 359.

गयपीययस्स मत्तस्स उप्पइययस्स जीयणसहस्सं ।
पर पर सयसहस्सं एत्य वि ता मे होलं वारहि ॥ App., p. 18.
Comp. योजनसहस्रयाने यानीभस्य पदान्यहो ।
तानि खणसहस्रेण प्रत्यकं पजयाम्यहम् ॥ VIII, 361.

which is doubtless the origin of Hemachandra's better known *Trishasṭiśalākā-purusha-charita*." (See Peterson's third Report, p. 38.)¹ We do not know whether the *sthaviras* are included in the *Mahāpurushas* of the work seen by Professor Peterson. At all events it is not likely that such a subject should not have been utilised by a Kavi of the poly-graphic Jainas. Besides, as we shall see presently, Hemachandra does not seem to have been very painstaking in penning his work, which he assuredly must have been if he had to spin out from Haribhadra's meagre account his full and fluent narrative; on the contrary his work has some blemishes which are the effect of hasty composition.

If we regard Hemachandra's work as a poem, we shall not grudge him our praise. For he is an agreeable narrator who knows how to tell a tale and to interest his readers. His style is always fluent and rarely hampered by obscurity of language. A peculiarity of it is the very frequent use of proverbial sayings and popular phrases as every reader of the *Parīśiṣṭaparvan* will notice. In this point he seems successfully to imitate popular narrators, for proverbs suit well their tales, while laboured conceits, which are an ornament of the *Mahākāvya*, would be out of place in a light narrative. To the fact that Hemachandra has used *Prākṛit* originals, must be ascribed his occasional use of *Prākṛiti*-cisms, e. g., अवट, XII, 320 used in the sense of उतट, and I, 67, 136, XIII, 104 उतट for अवट just as in *Prākṛit* ओयरद and उत्तरद are interchangeable. The word पदानुसारिन् in XII, 137 is probably a wrong translation of *Prākṛit* पयाणुसारौ which means पदानुसारिन्, compare जाईसर = जातिसर. The name वीरमती in II, 82 is a *Prākṛiticism* for वीरवती. Unusual, if not against grammar, are the forms मातरपितराभ्यां in III, 130, the adjectives चिकीर्ष in VII, 9 and प्रतिचिकीर्ष in VIII 453 instead of चिकीर्ष

¹ A still older work on a similar subject is ascribed to *Kālakasūri* in v. 189 of the *Ṛṣhimāṇḍalastotra*, see Appendices, p. 32.

and प्रतिचिकौपे, the use of the simplex व्यतिद् instead of the causative. Another proof of Hemachandra's careless and hasty composition is his rather too frequent use of meaningless words to fill up an otherwise too short verse. His verses frequently bear the marks of rapid versification like those of the Latin poet who

in hora saepe ducentos,
ut magnum, versus dictabat stans pede in uno.

Some verses contain metrical faults: in श्रेष्ठिपद्मदत्तस्य, I, 264, किं वञ्चनाधैपरासुं, II, 329, तौ मरुता प्रीणयितु VI, 49, सम्यगपलक्षयेहं, XI, 38, कान्दविकानयादिशत्, XI, 110, मालवकैशिकीमुख्यं, XIII, 59 the second and third syllables of the *pāda* are short, though this is expressly forbidden by writers on metrics. In I, 238, II, 251, 484, III, 9, VIII, 370, XIII, 73 an enclitical monosyllabic word stands after the caesura against the rule. The third *pāda* in III, 214 ललिताङ्गवत्तथाचास्ति consists of nine syllables; such *pādas* of nine syllables are not unfrequent in epical poetry, but classical poets avoid them. There are some nicer rules on the Vipulā form of the śloka which though not laid down in native works on metrics are always observed by Mahākavis. Hemachandra's verses set these rules aside nearly as often as they conform to them, *e. g.*, in III, 145 the first *pāda* is correct, but the third is bad. Moreover he uses not only those Vipulās, to which the epical poets and mahākavis restrict themselves, but any other that comes handy.¹

Now as Hemachandra composed a grammar (Śabdānuśāsana), a dictionary (Ābhidhānachintāmaṇi), a work on poetics (Alampkārachintāmaṇi) and on metrics (Chandonuśāsana),


¹ It seems that the metrical instinct or tact, which taught the older poets to make melodious verses without the help from express rules of the Śāstra, had grown faint in later times especially in Guzerat. For it is at least remarkable that another highly accomplished poet of that province, Someś-varadeva, the author of the Kirtikāumudī, throughout abstains from the use of the Vipulā.

he certainly did not lack the learning necessary to avoid the blemishes we have pointed out. His inaccuracies therefore prove that he rapidly and somewhat carelessly composed the *Parīśiṣṭaparvan*. He would not have been able to do so, if the sources on which he drew had furnished him only the materials and not something more. I therefore think that his source was a *Prākṛit* poem, and that his own work is scarcely more than a Sanskrit paraphrase of it. Still he has done his work cleverly, and he has succeeded in producing a narrative which the reader will peruse with as much pleasure and interest as many works of greater pretension.

The chronology of Hemachandra's literary compositions has been fully discussed by Professor Bühler in his masterly monograph "On the life of the Jaina monk Hemachandra" quoted above. To this work the reader is referred for all details concerning our author. The conclusion at which Professor Bühler arrived, is that the *Trishasṭiśālākā-purusha-charita* has been composed at some time between *Samvat* 1216 and 1229, the dates of Kumārapāla's conversion to Jainism by Hemachandra and the latter's death. As the first event is mentioned in the *Mahāvīracharitra*, the last parvan of the *Trishasṭiśālākā-purusha-charita*, the completion of that work, and, *a fortiori*, the composition of the appendix belonging to it, *viz.*, the *Parīśiṣṭaparvan*, must be subsequent to *Samvat* 1216. Hemachandra composed, in the period specified above, the following works in the order in which they are named :

1. The commentary on the *Yogasūtra*.
 2. The *Trishasṭiśālākā-purusha-charita*.
 3. The Sanskrit *Dvyāśraya*.
 4. The *Prākṛit Dyāśraya*.
 5. The commentary on the *Abhidhāna Chintāmaṇi*.
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I proceed now to give a detailed analysis of the contents of the *Parisishtaparvan* which will be useful for reference to the student of Jainism. In the notes I have named the older works in which the same legends are told or alluded to. The references which I owe to Professors Tawney and Leumann are distinguished by their names in brackets. I have mentioned also such stories which bear some resemblance to those told by Hemachandra.



CONTENTS OF THE PARISHIṢṬAPARVAN.

CANTO THE FIRST.

After a mangala of four verses, the author states that after having related the history of the sixty-three great personages of the Jain history of the world (trishasṭīśālākāpurusha) in ten books, he will now proceed to narrate the lives of the sthaviras from Jambûsvâmin downwards, in an additional book, the present Pariṣiṣṭaparvan (1—6).

¹The book opens with a flowery description of Magadha (7—12), and its capital Râjagṛiha (13—21), and with a eulogy on S'reṇika, the king of Râjagṛiha (22—28).

In the courtyard of the temple Gaṇaśīla, near Râjagṛiha, Mahāvīra had taken his residence and was preaching to the assembled Sangha. S'reṇika, hearing of Mahāvīra's arrival, set out in full state to visit the Jina (29—45).

²Two soldiers in the king's retinue observed on their way an ascetic doing severe penance. One of them admired and praised the ascetic, but the other declared those austerities would not benefit their author. The ascetic was king Prasannachandra who, on taking *pravrajyâ*, had left his young son and his wives in the care of his ministers. But they wanted to kill the prince, and thus the king, having become an ascetic, would cause the extinction of his line (46—56).

The ascetic overhearing this conversation was instantly seized with wrath against his vile ministers. In his rage he wildly fancied himself putting his foes to death and cutting them to pieces (57—65).

When S'reṇika had come to Mahāvīra, and paid him his reverence, he asked him what would be the future lot of the ascetic whom he had seen on his way there. Mahāvīra answered, that if

¹ All that follows down to II, 311 closely agrees with the Vasudevahindī, (LEUMANN).

² Prasannachandra and his adventures are mentioned in the Âvaśyaka Nirukti X, 80, (LEUMANN).

the ascetic had died at the moment when the king saw him, he would have gone to hell; but were he to die now, he would go to heaven. For when the king had passed by, the ascetic had forgotten his tapas and relapsed into worldly passions; but now he had repented and entertained but the purest thoughts (66—90).

¹At the request of Śṛepika, Mahāvīra related the history of Prasannachandra. In the town of Patana ruled Somachandra; his wife was Dhārīṇī. Once dressing the king's hair, she detected a white hair and rallied him upon it.² The king became melancholy; for all his ancestors had adopted a religious life before their heads had turned grey; he, therefore, resolved to go to the woods as a hermit. The queen, not willing to be separated from him, accompanied him. Their son Prasannachandra was installed king (91—108). In the woods they led a hermit's life, and being very fond of each other, they spent their time pleasantly enough. After some months the queen gave birth to a boy, but she died in childbed. The boy was called Valkalachīrin. He was first in charge of a nurse who had come out with the king and the queen to the woods. But the nurse too soon died, and the father had to bring up the child with buffalo's milk. Valkalachīrin grew up in the company of his father, seeing only *munis*, never any females, of whose very existence he thus remained totally ignorant (109—128).

Meanwhile Prasannachandra who had succeeded to his father's throne, was told that a young brother of his was growing up in the woods with his father, the hermit. He sent painters to take

¹ Vakkalachīri is mentioned by Haribhadra as an example to Âv. VIII, 161, 3. (LEUMANN). The story of Valkalachīrin itself is evidently an imitation of the well-known story of Rishyaśṛṅga in the Âdikāṇḍa of the Rāmāyaṇa.

² The same motive is found in the ninth Jātaka of the Buddhists, ed. Fausbøll, I, p. 137, (LEUMANN). Compare also Raghu Vamśa, 12, 2, [and Kathā Sarit Sāgara I, 67, II, 628. A similar incident is found in the Kathā Kośa, in the story of Amaradatta and Mitrānanda, Sanskrit College MS., Folio 57 B. Here a queen finds a white hair while combing her husband's head. She says "My lord, here is a messenger of religion (*dharmadūtah*) come to you." TAWNEY.] See also the sculpture of the Māghadeviya Jātaka in Genl. Sir A. Cunningham's Bharhat Stūpa, p. 78, plate XLVIII, No. 2. (HOERNLE.)

his likeness, but the portrait awakened in him the desire to have his brother with him. In order to have him brought to the town, he despatched some artful courtezans disguised as *Rishis*, carrying with them a provision of candied fruits and other dainties. The women found out Valkalachîrin and gave him to eat of their sweetmeats, and made him touch their breasts. The boy wondered at all these marvels and believed the sham *munis* that the sweetmeats were fruits grown in their hermitage Patana, and that by eating them their breasts had become so soft and protuberant. They appointed him a place of meeting, for the lad longed to go to their wonderful hermitage (128—152).

At that time spies placed in huge trees reported that the old ascetic was returning. The women fearing lest he might curse them, fled in great haste. In vain did Valkalachîrin search the woods for them, they were gone. At last he met a cartman whom, of course, he mistook for a *muni* and told him that he wished to go to the hermitage Patana. The cartman said, he was bound for the same place, so they would go together. Valkalachîrin's ignorance of the commonest things which he all interpreted from his experience as a hermit, very much amused the cartman and his wife. This strange party was attacked by a robber, but the carter dealt him such a blow that he could rise no more. The robber's treasure was put on the car, and the party pursued their journey. Arrived at Patana the cartman dismissed Valkalachîrin, giving him some coins, for, as he said, in that hermitage one must give some of these in exchange for anything one might be in need of (158—178).

The lad walking in the streets and greeting the wondering inhabitants as *munis*, found himself at last before a courtesan's house. He entered it, saluted the woman as "reverend father" and asked for the "hut," offering all the money he had. The woman consented, but had him first made clean and devoutly dressed. Then she made him marry her daughter. The lad went through the ceremony, wondering at the songs of the females, and not a little afraid of the musical instruments (179—196).

Meanwhile Prasannachandra was in great anxiety about Valkalachîrin. For those disguised courtezans had returned and reported

how far they had succeeded. It was doubtful whether Valkalachîrin would find the way to Patana, or be lost in the woods. While the king was desponding, and the whole town seemed to share his grief, the sound of the music, the merry-making in the courtesan's house, jarred upon his ear. The king's complaint about it was no sooner repeated to the woman, than she apologized to the king by telling him all that had happened. He readily guessed who the juvenile hermit was who had been enticed to marry the courtesan's daughter, and after having identified him by those who had seen him before, he had him brought to his palace. Valkalachîrin got a share in the government from his brother, and was married by him to girls of royal birth (196—217).

He soon got an opportunity to show his gratitude to his fellow-traveller, the cartman. For the man had sold some of the robber's treasure, which was recognised by several inhabitants as their own. He was therefore arrested and brought before the king, but set at liberty on Valkalachîrin's recognition (218—221).

Somachandra, the old hermit, had lost his eyesight by excessive crying over the separation from his lost son, though he was soon informed that he was safe with his brother. In his state of helplessness fellow-hermits tended him. Twelve years had now elapsed, when one night Valkalachîrin reflected on his ingratitude towards his old father in leaving him alone in the woods. He made up his mind to visit him, and was joined in this by Prasannachandra. When they drew near the hermitage, Valkalachîrin, after so many years of absence, beheld with mingled feelings of joy and sadness the scene of his childhood, and pointed out to his brother such places as were dearest to his memory. They at last met their old blind father, who weeping for joy suddenly recovered his eyesight (222—246).

Valkalachîrin seeing in the hut the implements of the ascetic lying about, rubbed them clean with his clothes. Thus employed he fancied that he had been in a similar situation he did not know when and where. He strained his memory, when all of a sudden the remembrance of his former births came upon him, of the times when he had been a pious monk. Concentrating his

thoughts he quickly passed through the different stages of contemplation, and at last reached the *Kevala*-knowledge. Some unseen power presented him with the marks of a yati; thus Valkalachîrin had become a Pratyekabuddha. He entrusted his father to the care of Mahāvîra who happened to be near Patana, and went himself somewhere else. Prasannachandra returned to his residence, but loathing worldly life was at last ordained by Mahāvîra (247—258).

Thus Mahāvîra ended his tale. In the same moment Prasannachandra reached the *Kevala*, and the gods appeared in the air to celebrate the event. Sreṇika then asked who would be the last *Kevalin*. Mahāvîra answered: the god Vidyunnâlin, who with his four wives was in the crowd of gods come to celebrate Prasannachandra's *Kevala*, would after seven days be born in Râjagriha, as Jambû, son of Rishabhadatta; he would be the last *Kevalin*. His divine splendour had not yet left him, though the moment of his new birth was close at hand; for the gods who are to enter upon their last existence retain their divine splendour undiminished to the last. Jambûdvîpapati, one of the gods present, over-hearing this discourse, loudly praised his family. Sreṇika asked for the motives of the god's strange behaviour, and Mahāvîra explained as follows (259—268).

The merchant Guptamati in Râjagriha had two sons: the elder, Rishabhadatta, led a virtuous life, while the younger, Jinadâsa, was given to gambling and all sorts of vices. The elder disowned Jinadâsa; but when the latter in a quarrel with a gambler was vitally wounded, Rishabhadatta went to tend him. Jinadâsa, however, felt that he was dying; he therefore asked his brother for spiritual guidance, and died the death of a pious Jaina. He was born again as the god, who was just then extolling his family, because the last *Kevalin* should be born in it (268—285).

Mahāvîra then proceeded to tell the story of Vidyunnâlin.¹ In the village Sugrâman of Magadha lived a Râshtrakûṭa Argavati with his wife Revatî. They had two sons, Bhavadatta and Bhavadeva. The former as a very young man, had taken *dikshâ*

¹ Compare Rishimandalastotra, v. 155—162, Appendices, p. 29.

under Susthita. Once a member of his *Gachchha* asked and got leave to visit his relations and to convert his step-brother. He found, however, the young man so engaged in the preparations for his marriage, that he scarcely took any notice of his brother's arrival. Disappointed at his failure, the monk returned (287—297). Bhavadatta inveighed against the undutiful brother, upon which another monk challenged him to try the same experiment on his own brother. Bhavadatta agreed, and when they had come near his native place, he visited his brother who was just on the point of marrying Nâgilâ, the daughter of Nâgadatta and Vâsukî. The relations greatly rejoiced at Bhavadatta's visit and pressed him to stay. He saw Bhavadeva, who according to custom was assisting at his bride's toilet, but rose at once on seeing his brother. Promising to return presently, he followed his brother who made him carry his almsbowl. Many of the relations joined them, but after some time returned, first the women, then the men. Only Bhavadeva would not return, unless expressly dismissed by his brother. The latter amused him with pleasant conversation and remembrances of old times, till they reached the village where his *Gachchha* was staying. Bhavadatta introduced his brother to the Âchârya as intending to take *dîkshâ*, and Bhavadeva dared not contradict him, lest his brother should appear to have said anything untrue. Accordingly he was ordained and sent somewhere else. His relations, arriving after some time and enquiring where Bhavadeva was, were put off by Bhavadatta (298—347).

Bhavadeva kept the vows which had been forced upon him, till his brother died; but then he considered himself free to keep his engagement with Nâgilâ whom he had forsaken against his will. He secretly returned to his native village, and rested somewhere near a temple (348—357). Just then he was met by Nâgilâ and a Brâhmaṇî, but he did not recognise his bride, nor did she him, when he asked her news of his parents who had died long ago. But when he enquired after his bride, Nâgilâ guessed who he was, and asked him whether he was not Bhavadeva, and why he had come. He then explained how he had been induced to become a monk, and how he was now longing for his beloved bride. Upon this Nâgilâ made herself known to him, but blaming him for his

intention to break his vows, bade him return to his Âchârya and repent of his sins (357—373).

A chance occurrence lent weight to her words. For the child of the Brâhmaṇî, Nâgilâ's companion, ran up to his mother asking for some jar or pot. He had drunk his milk, he said, but he had now got an invitation; he would therefore vomit the milk to enjoy the promised treat, and afterwards drink the milk he had saved. All blamed the boy, and Bhavadeva said he would be like a dog who returns to his vomit. Nâgilâ now turned upon Bhavadeva and said, he would be no better, since he intended to return to her whom he had as it were vomited. Bhavadeva was thus persuaded by her to repent of his sins. He henceforth led a pious life. After his death he was born again in the Âdikalpa as a Śakrasâmanika (374—389).

Bhavadatta had after his death become a god in the Saudharma Kalpa, whence his soul again descended on earth and was born as Sâgaradatta, son of the emperor Vagradatta and Yaśodharâ, in the town of Puṇḍarîkiṇî of Pushkalâvatî, a district of Videha. Grown up he once amused himself with his wives on the flat roof of the palace, when he saw a cloud shaped like mount Meru. While he gazed upon the cloud, it slowly dissolved. This phenomenon brought home to him the truth of the instability of all things.¹ He therefore desired to become a monk, and though his parents were at first against the plan, he finally succeeded in obtaining their consent. He was then ordained and converted many princes. Persevering in his tapas, he was at last endowed with the Avadhi knowledge (390—418).

Bhavadeva, descending from heaven, was re-born as Śiva, son of Padmaratha, king of Vitâśoka in Videha, and Vanamâlâ. When Śiva had grown up and been married, Sâgaradatta took up his residence near that town in the house of a rich merchant Kâmasamriddha whose hospitality was rewarded by a sudden influx of riches. Śiva, hearing of this, visited Sâgaradatta and respectfully listened to his sermon. He felt an unaccountable affection for the

¹ In the Kathâ Kośa there is a similar incident. King Kanakaratha is in the same way convinced of the instability of the world. Sanskrit College MS., folio 45 B. (TAWNEY.)

saint which the latter explained by relating the story of their former lives (419—434). Śiva was now anxious to become a monk, but his parents stubbornly refused their consent. He therefore tried to enforce his request by rejecting all food, and lived as a *bhāvayati*. But his parents secured the assistance of one of his friends, a merchant's son. This man henceforth behaved towards Śiva as if he considered him his Āchārya, and removed Śiva's objections to eating anything by providing him with pure food collected by himself (434—465). Thus Śiva continued in his ascetic life for twelve years against the will of his parents. At last he died and was born again as the god Vidyunmālin. In seven days, thus Mahāvīra concluded his narrative, he will be born in Rājagriha as Jambû, son of Rishabha (466—469).

When Vidyunmālin went to Prasannachandra, his four wives asked the sage whether in their next birth they would again join their present husband. Prasanna replied that they would be born as the daughters of four merchants, Samudra, Priyasamudra, Kubera and Sâgara, and would be married to their present husband in his next birth.

After the events described above had taken place Mahāvīra went somewhere else (470—474).

CANTO THE SECOND.

In Rājagriha there lived, in king Śreṇika's time, Rishabhadatta, also called Rishabha, an eminent and pious merchant. His wife was Dhârîṇî. As they had no children, Dhârîṇî became extremely dejected. In order to divert her, Rishabha took her on a trip to the groves of the Vaibhâra hill (1—38). There they met Yaśomitra, the son of a Siddha, and were told by him that Sudharman, the Gaṇadhara, was holding forth in an adjoining park. They went there together with the Siddha and listened to Sudharman's sermon (39—45).

When Sudharman had finished, Yaśomitra asked him for a description of the Jambû tree, which had lent its name to Jambûdvîpa. Dhârîṇî on her part questioned the sage, whether she would give birth to a son; upon which, Yaśomitra blamed her for putting such a question to the holy man. He then foretold her that she

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would conceive after seeing a lion in a dream. A son would be born whose name should be Jambû. After such conversation they separated, and the now happy couple returned to their town (46—57). All happened as foretold. It was the god Vidyunnâlin who was reborn as Dhârîṇî's son. This son was called Jambû. He grew up, the joy of his parents, and in time reached the marriageable age (57—74). In the same town (Râjagriha) there were eight merchants Samudrapriya, Samudradatta, Sâgaradatta, Kuberadatta, Kuberasena, Śramaṇadatta, Vasuṣheṇa, and Vasupâlita. Their wives were: Padmâvatî, Kanakamâlâ, Vinayaśrî, Dhanaśrî, Kanakavatî, Śrîsheṇâ, Viramatî, and Yayasenâ. Each couple had one daughter. Samudraśrî, Padmaśrî, Padmasenâ, Kanakasenâ, (these four had, during their former lives, been the wives of Vidyunnâlin) Nabhasenâ, Kanakaśrî, Kanakavatî and Jayasrî. These girls were, by their respective parents, offered to, and accepted by, Rishabhadatta, as brides for Jambû (75—91.)

At that time arrived Sudharman, whose preaching made such an expression on Jambû, that he desired to join the order. He bade Sudharman stay till he had got his parents' consent. When he reached the town, he found the gate obstructed by a great crowd, elephants, horses, etc. As he was too impatient to wait, he turned to another gate, but found the way equally impracticable, as the gate was just put in a condition of defence in expectation of an enemy. He therefore returned to Sudharman, and with his permission, took upon himself the vow of perpetual chastity (92—112). He then told his parents what had happened, and asked their permission for entering the order. 'They tried to make him give up his plan, but could only induce him to postpone it till after the wedding (113—121). This was communicated to the intended fathers-in-law who became very uneasy; but their daughters assured them that they would follow their husband in all he would undertake (122—131). The day for the wedding was then fixed, and it was celebrated with much pomp. Jambû and his brides were conducted to the house of his parents, and from there to Jambû's own house (132—165).

King Vindhya of Jayapura had two sons, Prabhava and Prabhu. He installed the younger as his successor, whereupon Prabhava

went to the hills and became chief of a gang of robbers (166—170). His spies having informed him of Jambû's impending wedding, he went there in expectation of a rich booty. He possessed two spells, one for opening doors, the other for casting all asleep.¹ By means of these spells, he and his men entered Jambû's house, and began their work. Then Jambû calmly bade them not to touch one of his sleeping wives. Prabhava was greatly astonished to see Jambû proof against his spell, and thought he possessed a counterspell. He made himself known to Jambû, and asked him to exchange their spells. But Jambû said, he had no spells and did not set any value on them; for he intended to take *dikshâ* on the next morning; being already a *bhāvayati*, the spells had no influence upon him. Prabhava then took the influence of his spell from Jambû's wives, and implored Jambû to give up his premature design and to enjoy life together with his wives. But Jambû answered that he would not be induced by pleasures of short duration to bring down upon him heavy consequences. In confirmation of his opinion he told the story of the man in the well (171—190).

1st story (191—223).² Once upon a time a merchant and his caravan were in a forest attacked by robbers; their goods were taken, and all the people dispersed. The merchant himself had penetrated the thicket, when suddenly an enormous elephant rushed upon him. The furious beast drove him on till he reached an old well, into which the man jumped to save his life. He caught hold, however, of a root of a banyan tree which stood on the brink of the well, and sent from an overhanging branch, one root down into it. From the mouth of the well, the elephant, putting forth his trunk, just touched the miserable man's pate. At the

¹ In Europe this effect was produced by candles of human fat. See Kathā Sarit Sāgara, Addendum to Fasciculus IV. It comes immediately after p. 384. (TAWNEY.)

² A full monography on this apologue "which has edified Bráhmans, Jainas, Buddhists, Muhammadans, Christians, and Jews" has been given by Prof. E. Kuhn. (Festgruss an Otto von Böhtlingk, Stuttgart, 1888, p. 68ff. The oldest Indian version is found in the Mahābhārata, Strīparvan, Adhy., 5 and 6.

bottom of the well an enormous serpent opened his jaws ready to devour the prey which could not be long in dropping. From the walls of the well issued four snakes trying to sting him, and a black mouse and a white one alternately gnawed the root, to which he clung. The elephant not able to catch the man, furiously shook the branch of the tree, and thus disturbed a swarm of bees which had built their hive on it. Flying about and covering the man, they stung him. But from the shattered hive, drops of honey fell on the man's forehead, and thence into his mouth. Notwithstanding his dangerous situation, the man relished the honey (191—214).

The moral of this apologue is as follows: The man is the worldly man; the forest, the world; the elephant, death; the well, human life; the serpent, hell; the four snakes, the passions, wrath, etc.; the root of the banyan tree, man's life; the two mice are the dark and light fortnights; the bees, sorrows and cares, the drops of honey, worldly pleasures (215—218).

If a god should rescue the man from danger, would he not be thankful? Thus, Jambū said, he would not reject the help of the Gaṇadhara to escape from the Samsāra. As Prabhava reminded him of his duty towards his family, he said family-ties were rather an illusion (219—233) and related

The 2nd story of the courtesan who married her son (224—314).

Kuberasenā, a courtesan in Mathurā, once became mother of twins, Kuberadatta and Kuberadattā. Her mother, however, prevailed upon her to expose them. So the twins were put in a tight box, which was floated on the Yamunā and at last landed at Sauryanagara. There they were discovered by two merchants, who adopted each one of them. Their names were discovered on two rings found on them. The children were carefully educated, and developed to such beauty, that they were thought a proper match, and accordingly betrothed to one another (224—247). Once the newly married couple was playing some game, when Kuberadatta's ring was thrown into the lap of his wife, who perceiving it to be exactly like her own, readily guessed the true relation between Kuberadatta and herself. She then returned the ring, together with her own, to Kuberadatta who, of course,

came to the same conclusion. In order to arrive at the truth, he induced his nominal mother to tell him all she knew about him and Kuberadattâ. Her tale left no doubt that he was betrothed to his sister. His only comfort was, that nothing criminal, beyond the marriage ceremony itself, had taken place. He therefore resigned his bride to the care of her guardians, and went on a journey. In Mathurâ he fell in with Kuberasenâ, the courtesan, whom he did not know to be his mother, and conquered by her charms he made her his wife and got a son by her¹ (248—279). Kuberadattâ meanwhile had become a nun. Her devotion was rewarded by the Avadhi knowledge which disclosed to her Kuberadatta's new incest. In order to reclaim him, she went to Mathurâ and, not recognised by Kuberadatta, took up her lodging in his house. When her host's boy was once playing about her, she said to him: "You are my brother, son, brother-in-law, nephew, uncle, and grandson, and child. Your father is my brother, father, grandfather, husband, son, and father-in-law. Your mother is my mother, grandmother, my brother's wife, daughter-in-law, mother-in-law, and my husband's second wife." Asked by Kuberadatta about the meaning of her words, she explained to him their mutual relation. The consequence of this discovery was, that Kuberadatta became a monk and Kuberasenâ a devout laywoman. Therefore Jambû concluded, let us put no trust in relations but in Jina who is our only true friend (280—311). As Prabhava reminded Jambû of his duty towards the manes, viz., to engender a son, he answered by telling

*The 3rd story,*² of Maheśvaradatta (315—354).

In Tāmraliptî there lived a rich merchant Maheśvaradatta. His parents, Samudra and Bahulâ, a greedy and cunning couple, were, after their death, reborn, he as a buffalo, she as a bitch. Maheśvaradatta frequently went on long journeys during which his handsome wife Gāngilâ consoled herself with her paramours. Once

¹ The reader will scarcely require to be reminded of Oidipus nor of the mediæval legend of Gregorius, the subject of many works in different languages.—[Cp. the 17th story in the *Erotica* of Parthenius, *De Periandri Matre*. TAWNEY.]

² Compare 4th night of the *Arabian Nights*. (LEUMANN.)

when her husband returned unexpectedly, he found his wife in the embrace of another man, and beat him so thoroughly that he could but crawl a short distance, when he broke down and died. But his soul was lodged in the embryo which he had just engendered. Gāngilā gave, in due time, birth to a boy whom, in spite of his being evidently a bastard, Maheśvaradatta loved tenderly, and believed to be his son. On the anniversary of his father's death, he bought and killed a buffalo who chanced to be his transformed father. He ate of the meat himself, and gave slices of it to his son, the bones he threw to that very bitch, in whom his mother's soul had been embodied. These deeds were witnessed by a monk who chanced to come there for alms. The holy man, by his superhuman knowledge, perceived at once in what relation the actors in that scene stood to each other, and turned away in disgust. Maheśvaradatta ran after him, but could not induce him to accept any gift. At last the monk explained the nature of the sins he had just witnessed. To confirm his tale, he bade the bitch dig up a hidden treasure, which she did. Upon this Maheśvaradatta, disgusted with the world, became a monk (315—354).

Samudraśrī warned Jambū not to renounce rashly worldly pleasures lest he should repent of it like the husbandman in

The 4th story (356—378).

In the village of Susiman, there lived a husbandman, Baka. He sowed his field with pance seed and corn. When the seed had well sprung up, he went to visit some relations in a remote village. There he was treated to sweet cakes, which delicacy he had never tasted before; but he relished them very much, and asked how the materials for them were obtained. His relations told him that on a field well watered by a Persian wheel, wheat should be sown; when ripe and gathered in, it should be ground and baked in iron pans. In the same way sugarcane should be grown, and from its juice sugar should be produced. Baka returned with seeds of wheat and sugarcane and decided to use them as he had been directed. He began by mowing his still green crop, and notwithstanding the earnest remonstrations of his sons, he cleared the field. Then he sunk a well, but there was no water. Thus he had ruined his fine crop of corn, and was not able to grow

wheat and sugarcane. He repented when it was too late (356—378). Jambû replied that he would not act foolishly like the crow in

*The 5th story (380—405).*¹

In the Vindhya hills an old elephant once stumbled in the dry bed of a torrent and died. Many beasts of prey assembled about the carcase, and finding no other way attacked it by the anus. A greedy crow forcing his way into the interior lost himself in the inflated mass. The sun shone upon the carcase, and by the influence of its rays the anus closed.² Then the rains set in, and the torrent swelled carrying the dead elephant into the Narmadâ. Thence it drifted into the ocean. There the skin of the elephant burst and the crow got out of its prison. Flying about, the crow could discover no land, but was forced to remain on the floating carcase; and when the latter was gradually eaten up by fishes, the crow was drowned in the sea.

The carcase of the elephant is to be compared to woman; the ocean to the Samsâra, and the crow to man. He who hankers after women will sink in the Samsâra.

Padmaśrî objected that the known should not be given up for the unknown, illustrating this sentence by

*The 6th story*³ of the monkey (407—430).

In a wood on the Ganges there lived a couple of monkeys who loved each other tenderly. Once the male monkey jumped carelessly, fell down and died, but rose at once as a man, such was the holiness of the place.⁴ His spouse followed his example and became a girl of great beauty. The man, hoping to become a god by repeating the experiment, jumped again, but was changed into a monkey. The woman was found and brought before the king,

¹ The same story in *Âvaśyaka Chûrṇi* III, 128. (LEUMANN.)

² A somewhat similar incident is related in the 12th Taranga of the *Kathâ Sarit Sâgara*, see p. 77 of Tawney's translation.

³ The same story in *Kalpabhâshya* Peḍhiyâ, 283, and *Viśeshâvaśyaka Bhâshya* by Jinabhadraganin, I, 862. (LEUMANN.)

⁴ In the *Kathâ Kośa* a bathing-place is mentioned, which has the power of turning animals into men. Two monkeys created by magic are heard talking about it. Sanskrit College MS., Folio, 19 B. (TAWNEY.)

who made her his favourite consort. The monkey was caught by strolling actors, and taught to dance. Once he was made to perform before the king and queen. When he recognised the queen as his former companion, he burst into tears, repenting of his foolishness.

Jambū relates

The 7th story of the charcoal-burner, (432—443).

A charcoal-burner going to the woods had provided himself with plenty of water. However he grew so thirsty by his work, that he had soon spent his provision, and was obliged to go in search of more water. Creeping along in a scorching sun, he dropped exhausted in the shade of a tree. The coolness somehow refreshed him, so that he fell asleep. He dreamt that he was quaffing the water of many wells, tanks etc., but not yet satisfied he came to an old well, from the bottom of which he licked up the muddy remnant of water.

Resembling him is a man who, having in former births enjoyed the delights of heaven, is still attracted by the empty pleasures of human life.

Padmasenā then told

The 8th story (446—640) of the cunning woman with the anklet, and of the jackal.

Devadīna, son of Devadatta, a goldsmith in Rājagriha, had married a shrewd beauty, Durgilā. Once she bathed in the river and was seen by a young man, who instantly fell in love with her. He succeeded in making sure that she returned his love, and then enquired of some boys her name and the place where she lived. He employed an old nun as a go-between, but Durgilā, who was just scouring sooty vessels, first reviled her as a procuress, and then beat her with her hand. The lover, however, heard patiently the lamentations of the old woman; for he saw at once that the impression of Durgilā's hand with the five fingers stretched out,¹ which the nun showed him on her back, meant that they should meet on the fifth night of the waning moon; but he did not know where. So the go-between had again to face Durgilā, but fared

¹ Kathā Sarit Sāgara, Vol. II, p. 237. (TAWNEY)

even worse than before. For Durgilâ grasped her by the throat and, dragging her through the Aśoka-grove, expelled her by the western gate. This, therefore, was the place, the young man concluded, where they should meet (446-499). Accordingly he went, on the appointed night, to the Aśoka-grove and met Durgilâ. The lovers gratified their passion till they fell asleep. About that time Devadatta chanced to go to the Aśoka-grove, and there discovered his daughter-in-law sleeping with a stranger. Having ascertained that his son was alone in his bed, he returned and abstracted an anklet from Durgilâ's foot as evidence of her crime. Durgilâ, however, observed Devadatta abstracting the anklet, and guessing his intentions took her measures accordingly. Having dismissed her lover and joining her husband's couch, she roused him, saying, that she could not bear the close heat in the room. She prevailed on him to spend the rest of the night in the garden, and there she lay down with him on the very spot where Devadatta had seen her with her lover. Devadinna resumed his slumber in his wife's embrace, but she soon woke him up and said that the father-in-law had just now insulted her; for he had by stealth taken an anklet from her foot. The husband promised to charge his father with his wickedness, but Durgilâ insisted upon his doing so at once, lest Devadatta should pretend to have seen her lying with a stranger. At last she prevailed upon her husband to swear that he would repeat in the morning what he had just said. And so he did, but his father denied the charge and declared that he had at that time seen Devadinna alone in his bed when Durgilâ slept with a stranger in the garden. Upon this Durgilâ appealed to an ordeal in order to prove her innocence. Now there was there a statue of the Yaksha Sôbhana of such sanctity that no guilty person could pass through between its legs.¹ There she went and, in the presence of a crowd of

¹ Cf. the termination of the *Andabhûta Jâtaka*, No. 62 in Fausböll's first Volume. A Brâhman woman promised to enter the fire, if she had ever touched the hand of any one except her husband. The fire was made ready. But she secretly instructed her paramour to be present at the ceremony. She exclaimed, "Brâhman, I have never touched the hand of any man except you; if this is true, may the fire not burn me." Then she began to enter the fire.

witnesses, she prepared to pass between the Yaksha's legs, when on a sudden her lover in the guise of a madman came forward and clung to her neck. Shaking him off, she called on the god to bear witness of her never having been touched by anybody besides her husband and the aforesaid madman. While the puzzled Yaksha was still at a loss how to act, Durgilâ had passed between his legs. Her innocence was accordingly acknowledged by all. She was from the occurrence just related called Nûpura-paṇḍitâ (446—545).

Devadatta grew so nervous by constantly thinking of Durgilâ's wickedness, that ever since he could not sleep for a moment. When the king heard of his strange disorder, he appointed him, for that very reason, guard of his seraglio. Now one of the queens often in the night came to look at him whether he was sleeping or not. This moved Devadatta's suspicion. In order to find out the cause of the queen's strange behaviour, he feigned sleep. Upon this, the queen, satisfied that she was now unobserved, went to a window under which the king's best elephant was being kept. The clever beast caught her by his trunk and deposited her on the ground. There the elephant's keeper reviled her for having kept him waiting so long, and beat her with the elephant's shackles. She pleaded as an excuse the extraordinary vigilance of the new guard, and thus easily pacified her brute lover. The couple then enjoyed themselves without restraint, till it was time for the queen to return to her apartment, which was effected in the same way she had come.¹

Devadatta, having watched the whole affair, felt relieved of his always recurring thought about Durgilâ's wickedness, since he

But at that moment her paramour exclaimed: "Behold, the deed of this Brâhman *purohita*, he is making such a woman enter the fire." Then he went and seized her by the hand. She flung away his hand and said to the *purohita*, "My lord, my solemn asseveration has been spoiled, I cannot enter the fire." He said, "Why not?" She said, "My lord, I solemnly asserted that I had never touched the hand of any man but my husband, and now this fellow has just laid hold of my hand." The Brâhman saw that she had humbugged him, and he beat her and sent her away. (TAWNEY.)

¹ Cf. Kathâ Sarit Sâgara, Vol. I, p. 169. (TAWNEY.)

found out that even ladies of noble birth were so deeply degraded by their sensuality. He at once fell into a sound sleep which lasted a whole week. When he woke up, he was brought before the king who inquired into the cause of the sudden change in the guard's condition. Devadatta then related all he had seen of the queen's intercourse with the elephant's keeper. The king ascertained the truth of this information in the following way. He caused the naked queens to ascend an elephant constructed out of mats. When it was the guilty queen's turn to get on the counterfeited elephant, she pretended to be afraid of it, and being beaten by the king with a lotus-stalk, she feigned a swoon. The king discovering on her back the marks which the shackle had left, condemned her to death. She had to ascend the elephant together with her low-born lover, who had to drive the animal to a precipice on the Vaebhâra mountains, and thence to precipitate the elephant together with themselves. When the crowd of spectators saw the elephant on the brink of the abyss first lifting one, then two, and at last three legs, they besought the king to spare the noble animal. The king assenting, the keeper undertook to lead the elephant safely back, on condition that his and the queen's lives should be spared. This they were granted, but they were banished from the country (546—594). Once at nightfall the couple reached an empty shrine and there put up for the night. After awhile a robber, pursued by policemen, entered the same temple, and feeling his way in the dark, touched and woke the queen up, who by his touch at once became enamoured of him, and promised to save his life. In the morning when the policemen entered the temple in search of the robber, the queen gave him out for her husband, and the policemen believing her, and naturally mistaking the elephant's driver for the robber they sought, seized and impaled him on the spot. The tortured man greatly suffered from intense thirst, but nobody dared to bring him water. At last a compassionate Jaina, called Jinadâsa, promised to fetch him water if he would meanwhile invoke the Arhats. This the poor man did, but before Jinadâsa returned, he died, still invoking the Arhats. He was reborn as a Vyantara god (595—618).

The queen and her new lover had set out on their journey and

reached a swollen river. The robber proposed to bring over first the queen's clothes and jewels, and then herself. But when he had crossed the river with everything the queen had had on her body, he thought it safer to part company with so dangerous a woman and left her naked like a newborn baby on the opposite bank. In this plight she was discovered by the Vyantara god, the late elephant's driver, who had resolved upon saving her soul. He therefore took the form of jackal who had a piece of flesh in his mouth. But seeing a fish who had jumped out of the water and tumbled on the dry ground, he let go the flesh and rushed on the fish; the fish, however, jerked himself again into the water, while a bird coming suddenly down seized the piece of flesh. The queen seeing this, laughed at the jackal who had lost his flesh and missed the fish, whereupon the transformed god rejoined that she too had lost her first and her second lover. He exhorted her to repent of her sins and to take refuge with the Jinas. The queen followed his advice and became a nun (619—640).

Jambû, in order to show the effects of indulgence in passion, related

The 9th story of the enamoured Vidyâdhara.

In the celestial city of Gaganavallabha on the Vaitâḍhya mountain there lived two Vidyâdharas, the brothers Megharatha and Vidyunmâlin. In order to attain some magical power they each resolved to marry a girl of low extraction, with whom, however, they were to live in chastity for a whole year. So these brothers went to Vasantapura and thence to a village of Châṇḍâlas whose confidence they succeeded in gaining. They gave themselves out to be natives of Kshitipratishṭha and to have been disowned by their parents. The Châṇḍâlas admitted them into their community on condition of their conforming to the habits of Châṇḍâla life, and gave them each a deformed girl for wife. Vidyunmâlin nevertheless loved his spouse who, at the end of the year, was big with child. He therefore refused to leave her, when his brother, who had been true to his purpose, went home promising, however, to return after a year. At that period things were worse than before. The wife of Vidyunmâlin, who had given birth to a boy, was again pregnant, and her husband was not willing to quit

her. The close of the third year found Vidyumnâlin equally unsuccessful in attaining his end; for the love for his children had added a new tie which he had not the heart to break, though his wife was a deformed shrew, and his life among the Chândâlas was loathsome. Megharatha therefore left his infatuated brother, never to return. He enjoyed the most exquisite pleasures in his state of life. At last, being ordained by the monk Susthita, he died to be reborn as a god, while his brother's soul erred about in the Sam-sâra (645—691).

Kanakasenâ warning Jambû against over-eagerness, told

The 10th story of the shell-blower.

A husbandman in Sâligrâma used to protect his fields from inroads of deer by sounding a conch while sitting on a tree. One night a gang of robbers was driving off a herd of stolen cattle when they heard the conch, and supposing themselves pursued, they dispersed in all directions. In the morning the shell-blower discovered the herd without a shepherd, grazing close by. He drove it to the village and gave it away to his co-villagers, pretending to have received it from some deity. But he had to pay dearly for his easily won popularity; for when, in the next year, he was again on the same tree blowing the conch, the same robbers coming again with a herd of stolen cattle, heard the same sound issuing from the same spot as on their former expedition. They now ascertained the cause, and finding out their mistake, brought the man down from the tree, beat and tortured him, took away his cattle and stripped him naked. Then they left him alone to reflect on the evil effects of over great zeal.

Jambû relates

The 11th story of the monkey and the bitumen (720—745).

In the Vindhya hills a very strong monkey drove away the other males and dallied with the females. Once another monkey, young and strong, came and courted the females; but the older one resenting the liberty he took, threw a stone at him. A bloody quarrel ensued, in which, however, the older monkey decidedly suffered the most. He retired, covered with wounds and thoroughly exhausted. Coming to a rock from which bitumen was oozing, he mistook the liquid for water and began to lick it. But the

bitumen clung so strongly to his face that he could not get it off, and when he touched it with his hands and feet, they too became fixed in the bitumen. He thus perished miserably. In like way sensual lust laying hold of man by one of his senses is sure to ruin his entire soul.

CANTO THE THIRD.

Nabhahsenâ relates

The 12th story of the two old women (1—45).

In some village there lived two very poor old women, Buddhi and Siddhi, who were great friends of each other. Buddhi had for a long time continued to sacrifice to a Yaksha, Bhola (or Bholaka), when the god, pleased with her devotion, promised her whatever she should ask. She asked him for sufficient means to live well; and the Yaksha assented, saying, that she would daily find a *dinâra* at his foot. The poor woman thus at once became richer than all people about her, and she began to live in great style. When Siddhi had become aware of this change, she did not rest till she had wormed the secret out of her crony, and forthwith worshipped the Yaksha with the utmost zeal. The god at last rewarded her devotion by granting her request, *viz.*, that he should give her double what he had given to her friend. It became now the latter's turn to envy her friend's good luck, and to worship the Yaksha till she got double the sum, which Siddhi earned. Again, Siddhi sacrificed to the Yaksha, and when the god was pleased, asked him to make her blind in one eye. Buddhi believed that her companion had by her devotion doubled her income, and moved by envy she again exerted herself to please the god. When the god at last granted her boon, she asked him to give her twice what he had granted to Siddhi. Upon this she became blind in both eyes. In the same way, the queen concluded, Jambû would lose his share of life's pleasures in striving to obtain a more exalted state of being. Jambû rejoined, he would never quit the right path and told

The 13th story (45—106) of the excellent horse.

In Vasantapura, the capital of king Jitaśatru, lived Jinadâsa, a pious merchant. Once the king inspected the colts of his stud,

and ordered the connoisseurs of horses to select the best one. He gave the colt in charge of the aforesaid Jinadâsa, who tended it with the greatest care. He himself led the horse to the tank and back. On the way there was a Jaina temple, round which he always rode thrice without entering it. As the colt grew up, the power of the king increased. His neighbours and rivals being of opinion that the king's success depended on his possessing the marvellous horse, resolved to rid him of it. When all their efforts to get or kill the horse had failed, the minister of one hostile king ventured to steal it by deceiving its guard. In the guise of a Jaina layman he visited Jinadâsa and completely gained his confidence. Once when Jinadâsa had to go to some relations of his, he left the house in charge of his friend, the disguised minister, and set out on his journey. In the next night the minister got on the horse, but though he tried hard the whole night, he could not make the horse quit its accustomed route, from the house to the tank, round the temple, and back. At the break of day he had to give up his plan and made his escape.

Kanakasenâ then told

The 14th story (108—121) of the imprudent boy.

In a village lived the poor widow of a *grâmakûṭa*¹ together with her idle son. When she once reproached him with his inactivity, the boy promised he would henceforth do all in his power to gain the means of living. Some time afterwards when the villagers had assembled to gossip, the donkey of a *bhāmaha* broke loose, and the owner ran after it, calling on all to stop the animal. The boy now thought there was a chance of gaining some money, and running after the donkey, took hold of it by the tail. The animal furiously kicked the boy in the face, till he fell down all but lifeless.

Jambû, in order to illustrate the bad effects of love related

The 15th story (123—140).

A certain *bhuktipâla* had an excellent mare which he gave in charge of a man called Sollaka. But Sollaka gave to the mare

¹ In the dictionaries this word is said to mean the noblest man in a village.

only part of the good things intended for her, and consumed the rest himself. To atone for this fraud, he was, after his death, again and again born as an animal, till at last he was born as the son of Somadatta and Somasrī, Brāhmans of Kshitipratishṭha. About the same time, the soul of the mare became embodied in the daughter of the courtesan Kāmapatākā, who grew up the finest girl in the town. All the young men outbade each other in order to purchase her favour. The son of Somadatta had also fallen in love with her, but as he was very poor, the courtesan did not even vouchsafe a kind look. To be at least near her, the infatuated lover became her servant, and when he was turned out, he rather submitted to the worst treatment than to leave the house of the beloved girl.

Kamalavati relates

The 16th story (142—147).

A man driven from home by famine joined a caravan. Once when the caravan was making a halt in the woods, the man strolled about, and saw a bird tearing a piece of flesh from the mouth of a sleeping lion. Flying off and perching on the bough of a tree it croaked *mā sāhasa*, i. e., 'beware of rashness'! The man was astonished at the ludicrous contrast between the words and the act of the bird. Kamalavati warns her husband not to act like that bird.

Jambū relates

The 17th story of the three friends¹ (149—184).²

The domestic priest and chief minister of Jitaśatru, king of Kshitipratishṭha, was Somadatta who had three friends Sahamitra, Parvamitra, and Praṇāmamitra. Sahamitra was his constant and intimate companion; Parvamitra was occasionally his guest on parties of pleasure; with the third, Praṇāmamitra, he used to talk when they met, but he never admitted him to greater intimacy. Now it happened that the minister fell in disgrace with the king, so that he thought fit to hide himself, till the

¹ This closely resembles the 129th story in the *Gesta Romanorum* (Bohn's Antiquarian Library). See also *Kathā Sarit Sāgara*, Vol. II. p. 57, and note. (TAWNEY.)

² Cf. *Mahābhārata* XII, 12456, *Mann* IV, 239 ff.

wrath of the king should be over. He therefore went by night to Sahamitra and asked him for shelter and concealment in his house. But Sahamitra flatly refused him any help, which would provoke the resentment of the king and endanger himself. After this rebuff, Somadatta went to his second friend Parvamitra, who received him with a show of kindness and respect. As regarded his own person, he said, he should be glad to share his friend's fate, but he had also to consider his family's safety; he therefore entreated him to apply to somebody else, and actually accompanied him as far as the next square. Almost without hope of success Somadatta then addressed Praṇāmamitra, to whom he had shown but so small favour. Praṇāmamitra, however, kindly offered his assistance and conducted the fallen minister out of the king's dominion to some place where he lived in safety.

The minister is compared to the Soul; Sahamitra to the Body which, on death, parts company with the Soul; Parvamitra to friends and relations who leave the corpse on the burying-place; Praṇāmamitra to Merit (*dharma*) which goes with the soul to the world beyond.

Yayaśrī relates

The 18th story of the story-inventing girl (186—212).

In the town Ramaṇiya the king was so fond of stories¹ that he ordered every day one of the inhabitants to relate a tale. When it became the turn of an illiterate priest to entertain the king with a story, the poor man was in great despair, because he was too awkward to speak before people and not able to tell anything. His daughter Nāgaśrī, learning the cause of his alarm, promised to go in his stead. She boldly went to the palace and told the king that she was Nāgaśrī, daughter of the poor *agnihotra* Nāgaśarman and Somaśrī. Her parents had promised her in marriage to a Brāhman youth called Chaṭṭa. Once when they were absent on a journey, her bridegroom had arrived. She had entertained him as well as she could, and for the night had offered him the only bed in the house. Being afraid to lie on the

¹ The same story occurs in the *Āvaśyaka Chūrṇi*, IX, 32a, and a considerably different version of it in the *Viśeshāvaśyaka Bhāṣya* V, 187^a 2. (LEUMANN.)

filthy floor, she had waited till Chātṭa was asleep and had then crept into the same bed. Chātṭa, however, had become aware of her presence, and tried to suppress his suddenly awakened passions. This effort had killed him. When she had discovered the fact, she had become afraid that as appearances told against her, she would be thought guilty of having killed Chātṭa and be punished accordingly. She therefore had cut the corpse into pieces and buried them secretly.¹ When she had effaced all traces of what had happened, her parents had arrived. The king asked Nāgaśrī whether what she had told was true or not. The girl laughed and said that there was no more truth in her story than in any other which he had heard before. Jayaśrī winds up her tale by saying Jambū would not succeed in deluding them by empty stories.

Jambū relates

The 19th story about Lalitāṅga (215—275).

King Śatāyudha of Vasantapura had a beautiful wife, Lalitā. Once she was looking from the pavilion of the palace on the passing crowd in the street, when she observed a very handsome young man of whom she at once became passionately enamoured. Her servant, a shrewd woman, abetted her passion and found out for her that the young man was a certain Lalitāṅga, son of the merchant Sāmudrapriya of this town. The queen wrote him a letter in which she owned her passion, and sent it to him by her servant. The woman encouraged the timorous lover, and promised to bring him together with the queen. When on a festival the king went a-hunting and but few people remained in the palace, the servant woman there introduced Lalitāṅga disguised as a statue of a Yaksha. Thus he and the queen were enabled to gratify their passion for each other. But the guards of the seraglio somehow made sure that a strange man was concealed in it, and on the return of the king communicated to him their suspicion. The king at once went into the seraglio, but though he trode noiselessly, he was perceived by the watchful servant who warned the queen. Both women threw Lalitāṅga

¹ Compare Āvaśyaka Nirukti, IX, 59, 14. (LEUMANN.)

out of a window which opened on a dunghole, in which he accordingly fell. As he could not get out of it, he had leisure to repent of his rashness. So he continued in the hole, living on such food as both women threw him down from time to time, till at last the rainy season set in and rapidly filled the hole with water. Thus he was carried into the outer ditch, on the bank of which he landed and swooned. Accidentally his nurse found him there. She led him home and tended him, till he recovered from the bad effects of his loathsome prison.

Lalitāṅga is compared to the Soul; his love for the queen, to Pleasure; his stay in the dunghole, to the state of the foetus; his deliverance thence, to Birth; his landing on the bank, to the child's entrance in the *sūtikābhavana*; his swooning, to the child's swooning on being delivered from the womb; the nurse who saved him, to the effects of *Karma*. Jambū concluded that though Lalitāṅga might be such a fool as for a second time to have himself brought to the queen, he, Jambū, would not do that which would cause him to be born again and again.

When the wives of Jambū perceived that he was not to be shaken in his purpose, they declared that they also would enter the order, and so did Jambū's parents and relations. Even Prabhava,¹ the robber, made up his mind to become a monk, if his parents would permit him to do so (276—280). On the morning of the following day Jambū (of the Kāśyapa gotra) prepared for his renunciation. He hastened to Sudharman, the fifth Gaṇadhara, who ordained him and his kinsfolk (281—289). After a few days Prabhava returned and was, with the permission of his parents, admitted into the order of monks. He was, from that time, the disciple and constant companion of Jambū (290—292.)

CANTO THE FOURTH.

Once Sudharman, surrounded by his disciples, Jambū, etc., arrived in Champā and took up his abode in the park outside the town. The inhabitants, men and women, hastened to salute the Gaṇadhara. King Kūṇika saw the crowd bustling on the road,

¹ Compare Rishimaṇḍalastotra, v, 163, Appendices, p. 30.

and asked what had happened that all the people were leaving the town. Being informed that Sudharman was staying in the neighbourhood, he dressed splendidly and went there in great state. Arriving, however, at the park, he put off the royal insignia, and barefooted he approached the Gaṇadhara who was preaching to the people (1—37). When the sermon was at an end, the king asked Sudharman who Jambū was; for the king was greatly struck with the beauty and remarkable appearance of Jambū (38—47). Sudharman related to him Jambū's history and foretold that he would be the last Kevalin. After him nobody would reach the *Manahparyāya* and the *Paramāvadhi* stages of supernatural knowledge; the *Jinakalpa* would be abandoned together with other holy institutions and practices, while on earth the sanctity of men would go on decreasing. Having heard all this the king paid his reverence to Sudharman, and returned to his palace (49—55). Sudharman entered the order at the age of fifty; thirty years he was the disciple of Mahāvira, twelve years after whose death he reached the *kevalam*. He died eight years later, having accomplished his one hundredth year.

Jambū reached beatification sixty-four years after Mahāvira's *nirvāṇa*, having appointed Prabhava of the Kātyāyana gotra as the visible head of the church (56—61.)

CANTO THE FIFTH.

Prabhava anxious to find a worthy successor to his own place, in vain mustered his faithful flock. But his mental sight (*upayoga*) discovered among the heretics a fit man in the person of Sayyambhava of the Vatsa gotra, who was just celebrating a sacrifice in Rājagriha (1—7). He then proceeded towards Rājagriha, despatching two monks to the place where the sacrifice was going on. They were to ask alms from the priests, and if the priest should give them nothing, they should loudly exclaim: "Ah, you know not the Truth." All happened as Prabhava had foreseen, and the monks acted as they had been told. Sayyambhava overhearing the strange exclamation of the holy men became unsettled in his mind about the Truth. His guru whom he questioned on this head, of course, affirmed that the Vedas were

truth, and that there was no truth beyond the Vedas. But S'ayyambhava did not let himself be put off in this way. He charged his guru with deceiving him and the public in order to gain his livelihood, and he threatened to cut off his head, if he withheld the truth from him (8—24). The guru thoroughly intimidated, then confessed that a Jina idol was hidden below the sacrificial post. Only by its influence sacrifices could be celebrated, otherwise Nārada, a faithful believer in Jina, would hinder any sacrifice.¹ He showed the idol to S'ayyambhava, and declared that only the *dharma* of the Jinās was true, and that the Vedas were an imposture, upheld only for the purpose of procuring the priests an easy livelihood (25—35). S'ayyambhava taking an affectionate farewell from his former guru, went in search of the two monks, and at last came to Prabhava whom he asked for instruction in the Jaina religion. Prabhava explained to him the five vows of the Jainas; and when S'ayyambhava had renounced his former heretical views, he received *dikshā* and became a zealous ascetic. He learned the fourteen *pūrvas* and became, after Prabhava's death, the head of the church (36—54). When S'ayyambhava took *dikshā*, he left his young wife behind. They had as yet no children. This circumstance made the forsaken woman's case appear still more miserable, so that people compassionately asked her if there was no hope of offspring. She answered in Prākṛit, *maṇayam*, i. e., a little. Hence the boy to whom she did eventually give birth was called Maṇaka (55—62). When Maṇaka was eight years old, and became aware that his mother was not dressed like a widow, he asked her who was his father. He then learned that his father was S'ayyambhava, who becoming a monk had left her, before he, Maṇaka, was born, and never returned since. Maṇaka who yearned after his father, secretly left his mother and went to Champā. There he met his father, and as he did not recognise him as such, he inquired of him after his father by whom he wanted to be ordained. Upon which S'ayyambhava gave himself out for the most intimate friend of his father in whose stead he would ordain him. Maṇaka agree-

¹ Compare Rishimaṇḍalastotra, v, 164, Appendices, p. 30.

ing to this, S'ayyambhava brought him to the monks without explaining the relation subsisting between the boy and himself. Then the boy was ordained (63—80). S'ayyambhava, by means of his supernatural knowledge, perceived that his son would die in six months. The time being too short for mastering the whole sacred lore *in extenso*, S'ayyambhava condensed its essence in ten Lectures which he composed in the afternoon. Hence the work is called Daśavaikālika.¹ For though to make abstracts of the Law is allowed to none but to the last Daśapûrvin, yet under certain circumstances a Śrutakevalin may do so. Maṇaka learned the Daśavaikālika, and thus he was well instructed in his religion. When the six months were over and he died (81—88), S'ayyambhava so heartily wept at Maṇaka's death that his disciples were at a loss to comprehend his deportment which appeared so unbecoming a world-renouncing sage, and said as much. He then told them Maṇaka's history, and declared that he wept for joy because his son had died as a saint. The disciples only learning then that Maṇaka was their *āchārya's* son, wondered why he had not told them this before. S'ayyambhava replied that if they had known Maṇaka to be his son, they would not have exacted the obedience which is the duty of every novice, and the most meritorious part of his moral exercise. He added that for the sake of Maṇaka's instruction he had composed the Daśavaikālika Sūtra, but now the object being attained, he would cause his work to disappear (89—100). The disciples, however, moved the Sangha to solicit S'ayyambhava that he should publish the Daśavaikālika. S'ayyambhava complying with their wishes, that work has been preserved (101—105). At last S'ayyambhava died, having appointed Yaśobhadra as his successor (106, 107.)

CANTO THE SIXTH.

After a most exemplary life of an ascetic and a teacher Yaśobhadra died, leaving the management of the church to his disciples Bhadrabāhu and Sambhûtavijaya (1—4). ²Four traders of

¹ Cf. Appendices, p. 36.

² See Appendices, pp. 1 and 32 (Rishimaṇḍalastotra, v. 153.)

Rājagriha, who had grown up together, took *dikṣhā* under Bhadrabāhu and became most zealous monks. They separated and wandered about till the cold season when they returned to Rājagriha (5—15). In the afternoon, after having collected alms, they left the town for the Vaibhāra hill. When the evening set in, one of them had got to a mountain-cave, another to the park, the third near the park, the last not far from the town. They put up for the night at the places which they had severally reached, and there they were killed by exposure to the cold. The one on the hill died in the first watch of the night where the cold was most intense, he in the park died in the second watch and so on, as the cold decreased as one approaches the town (16—21.)

*The founding of Pāṭaliputra.*¹

Udāyin succeeded his father Kūṇika in the reign of Champā. Everything in his residency brought back to him the memory of his deceased father, and rendered him exceedingly sad. His ministers, therefore, persuaded him to found a new capital, just as Kūṇika had founded Champā, after leaving Rājagriha on the death of his father (21—32). In order to find a site suitable for the future capital, Udāyin despatched men versed in the interpretation of omens. When they had reached the bank of the Ganges, they came on a magnificent Pāṭali tree. On a bough of this tree was perched a Chasha bird, and opened from time to time its bill in which insects fell by themselves. The augurs, noticing this remarkable omen, returned to the king and recommended the spot for erecting there the new capital. An old augur then declared, that the Pāṭali tree was not a common tree, for he had heard from some wise man the following story about it (33—41.)

The story of Annikāputra (43—174).

There are two towns of the name of Mathurā, one in the north, the other in the south of India. Devadatta, the son of a trader

¹ Āvaśyaka Niryukti XVII, 11, 27, (LEUMANN). For other legends on the founding of the city of Pāṭaliputra, see Kathā Sarit Sāgara, Vol. I, pp. 15, 16; Pilgrimage of Fahian (Calcutta, 1848), p. 257, ff.

in northern Mathurā, travelled to southern Mathurā in which town lived a friend of his Jayasimha, like himself a trader's son. Jayasimha had a sister called Annikā, who was an exceedingly fine girl. Once Jayasimha treated Devadatta to an excellent dinner which Annikā had prepared. She waited on her brother and his friend, who, being struck with her beauty, fell in love with her. On the next day he sent some persons to Jayasimha who should declare his suit for Annikā. Jayasimha assented to their proposal on condition that Devadatta and Annikā should stay in his house until the birth of their first child. Thus they were married (42—61). After some time Devadatta received a letter from his parents urging him to return, as they had become blind and helpless with old age. He wept piteously over this letter in great despair; for he had given his word not to leave Jayasimha's house. Annikā finding him in this sad condition and getting no answer from him, read the letter herself and saw at once how things stood. She went to her brother and succeeded at last in extorting his permission for Devadatta to depart with her. (61—80). Though they gave no name to the boy, reserving the right of selecting one to their parents, he generally was known under the name of Annikāputra and continued to be so, even after his parents had formally named him Saṃdhirana (81—87). Having grown up he was ordained by Jayasimha, and in old age he came to live in the town Pushpabhadra on the Ganges. The king of that country was Pushpakuṭi; his wife, Pushpavati. They had twins, a boy Pushpachūla, and a girl Pushpachūlā. These children loved each other so much that the father determined to unite them in marriage. He therefore put to his ministers the question, who was lawfully entitled to dispose of whatever came to light in his scraglio. Little knowing what the king was aiming at, they answered that the king had the right to dispose of such things as he liked. From this decision the king pretended to derive the authorisation to make a match between his children. They were accordingly wedded notwithstanding the opposition of the queen who had adopted the Jain persuasion (88—104). After the decease of the king, and the succession of his son to the throne, the queen persevered in en-

treating her children to dissolve their criminal union. But perceiving her remonstrations utterly disregarded, she became a nun. At last she died and was born again as a god (105—107). This god being aware by his superior knowledge of the awful punishment which Pushpachûlâ would incur in the next world if she did not separate from her husband brother, showed her in a dream the different hells. Great was the terror which these sights caused her, and in vain did the king try spells and incantations to allay it¹ (108—116). At last he assembled wise men of different creeds and asked them for a description of hell. They identified hell with various ills inherent in the human lot. Of course the queen knew better and dismissed these men with open contempt. Then Annikâputra was brought forward: and his description of the hells² exactly coincided with what the queen had seen in her dream (117—126). Again the god sent the queen a dream in which she saw the delights of heaven, and again the heretic philosophers put forward their rationalistic views of heaven. But Annikâputra's description of the heavens satisfied the queen, so that she was persuaded of the truth of the Jaina faith and desired to join the order of nuns. Her husband consenting on condition that she would beg alms only at his house, she took *dikshâ* (127—146). Annikâputra foreseeing that a famine would set in, sent off his *gaccha* to some other country. He stayed behind himself as he was too old to wander about, and the queen carefully ministered to all his wants. For her devotion she was at last rewarded by acquiring the *kevala* knowledge. But she concealed this fact from all and especially from Annikâputra, whom continuing to attend she astonished by divining all his wishes. Once she arrived with his food in a shower of rain. The old monk upbraided her, because it is forbidden to go out in the rain; but she excused herself by saying that she knew the water-bodies on the road to be lifeless, and in order to account for such knowledge she was obliged to confess that she possessed the *kevala* (147—159). Annikâputra then asked her when he should

¹ For the queen had the same dream every night.

² Which he stated to be given according to the sacred books.

attain the *kevala*. She replied that this would happen on his crossing the Ganges. Annikâputra therefore hastened to the ferry-boat on the Ganges; but on whatever side of the boat he placed himself, that part of the boat went down. The other passengers perceiving this threw him over board; the same moment a demon, an enemy to the Jainas, erected a pike in the river so as to impale the unhappy monk. Even in this painful situation Annikâputra succeeded in concentrating his thoughts, and thus at last reached Nirvâṇa which event was duly celebrated by the gods near the place, which henceforth became a famous Tirtha called Prayâga (160—169). The skull of Annikâputra was drifted down by the river and landed on the bank. There the seed of a Pâṭala tree found its way into it, and springing up it developed into the tree which was to mark the site of the new capital (170—174).

Such being the auspiciousness of the place, the king gave order to build in it the new capital, which was to be called after the tree Pâṭaliputra. The artisans of the king arriving at the spot went round the tree in an ever widening circle till they heard the cry of a jackal. At that moment they dropped the measuring line, thus marking the limits of the city. In its centre a fine Jaina temple was raised by the order of the king who was a devout Jaina, and many other stately buildings adorned the new capital of Udâyin. He became a powerful monarch of whom the other kings stood in great awe (175—188).¹ Once a king who had incurred Udâyin's displeasure was dethroned by him and died in the flight. His son entered the service of Udâyin's enemy, the king of Avanti, and promised to rid him of his rival, if he would acknowledge him afterwards as his friend and equal. He accordingly went to Pâṭaliputra watching for an occasion to get near Udâyin. Observing that the Jaina monks had free access to the king, the disguised prince entered the order as a novice, and succeeded in completely gaining the confidence of his superior. On a paushadha-day the Sûri accompanied by the novice who carried a concealed weapon about him, went to the palace and preached to the king. After the sermon, all laid themselves down and soon fell asleep.

¹ Compare Âvaśyaka Nirukti XVII, 11, 29.

except the novice who boldly cut the king's throat and escaped unchallenged by the guards (189—210). Being afraid that he might be regarded an accessory to the crime, and thereby bring disgrace on the Jain community, the *guru* determined to cut his own throat, so that the murderer would appear to have killed the king and him. Accordingly when in the morning the corpses of the king and the monk were discovered, but the novice could not be found, all thought the latter guilty of the deed. He was pursued, but having the start of his pursuers he escaped. However, he met with the reward he deserved. For the king of Avanti disowned and banished him. Thus he wandered about an exile, detested by all as the murderer of Udâyin (211—230).

¹In Pâṭaliputra there lived a certain Nanda, the son of a courtesan by a barber. Dreaming once that the town was surrounded by his entrails, he told his dream to his *guru*. This man, guessing the meaning of the omen, betrothed his daughter to Nanda. Now the marriage procession took place at the same time, when, on the death of Udâyin who left no heirs, the five royal insignia, viz., the state elephant, the horse, the parasol, the *kumbha*, and the two *chauris* were anointed by the ministers and led through the streets. When the two processions met, the state elephant put Nanda on his back, the horse neighed, etc.; in short, it was evident, that the royal insignia themselves pointed him out as the successor of Udâyin. He was accordingly proclaimed king and ascended the throne sixty years after the Nirvâna (231—243).

Nanda's dependent chiefs were disinclined to acknowledge his authority; even in his *sabhâ* they refused him the customary respect. For, when he rose, nobody stirred to leave the room with him. Returning therefore and seating himself on the throne, he ordered the armed guards to put the assembled chiefs to death. But the guards smiling at each other disobeyed him. Now there were two sentinels, painted *al fresco* on the wall. Into these pictures a goddess, moved by Nanda's merits, put life, upon which the sentinels, slipping out of the wall, immediately put to death

¹ Compare Âr. Nirv, XVII, 11, 30.

the disloyal chiefs. Thus the king's authority was restored and soon acknowledged throughout his kingdom (244—252).

CANTO THE SEVENTH.

¹In a suburb of Pāṭaliputra lived a Brāhman called Kapila. Once after sunset a Jaina monk arrived at his house, and as it was too late to enter the town, he asked for shelter in the Brāhman's house. He succeeded in converting him to the Jaina faith and left him in the morning (1—13). During the rainy season some Jaina monks were staying in Kapila's house when a boy was born to him. This child, however, was at once possessed of Revatī demons who were expelled by pouring water from the monks' bowls on him. From this circumstance being *muni-bhājana-kalpāmbho'-bhīṣikta* the boy was called Kalpaka. He grew up a very learned and very pious man, who refusing offers of marriage, led the single life of a scholar and gained the esteem of all citizens (14—23). In a street where Kalpaka used to pass on his daily walks, lived a beautiful Brāhman girl. However, as she was afflicted with dropsy, nobody would marry her. Her father, therefore, resolved to cheat somebody into marriage with her, and fixed on Kalpaka as the man most likely to be taken in and to keep his word. Having sunk a well near his house, he placed the girl in it, and when Kalpaka passed the place, he cried for help, promising to marry his daughter to him who should save her. Not heeding the second part of the Brāhman's cry, Kalpaka rescued the girl. But then the father forced him to accept her as bride, as he had silently agreed to this proposition in rescuing her. Kalpaka, in the simplicity of his mind, thought himself bound by honour to marry the girl quite against his will, and did so after having cured her of her disease (24—39).

Nanda, hearing of Kalpaka's wisdom, wanted to make him his minister, but could not induce him to accept his offer. He then closely watched Kalpaka, hoping by some casual trespass of the man he would get him in his power. Kalpaka's life, however, continuing unrepachable, the king resolved by artifice to involve him in difficulties. He therefore ordered his washerman, a neigh-

¹ Compare Âv. Nirṇ, XVII, 11, 31.

bour of Kalpaka's, never to return the clothes which Kalpaka should give him to wash. Once Kalpaka's wife wanted her best clothes to be washed for a festival by the king's washerman, and her husband, though unwilling at first to risk his things with the fashionable washerman, ended by letting her have her way. Of course he could not get her clothes back, though he constantly called at the washerman's for two years. His patience being worn out at last, he swore to dye the clothes in the cheat's blood. One night he furiously entered the washerman's house and frightened him so much that the clothes were at once given to him; however true to his word, he ripped open the poor man's belly and dipped the clothes in his blood. The wife of the washerman pleaded in vain that the king had commanded them to retain the clothes (40—70).

Kalpaka becoming aware that the king had used this artifice in order to get him in his power, now hastened to the palace to appease him. To his utter astonishment, however, he was most graciously received by the king and pressed to accept the post of Minister, which, in his present situation, he of course did not refuse. Thus the guild of washermen, coming to the palace in order to prosecute the murderer of their member but finding him high in the king's favour, had to return without having presented their grievances. Under Kalpaka as prime minister, the power and fame of Nanda attained its meridian (70—84).

A former minister of Nanda, and predecessor of Kalpaka, anxious to overthrow the minister, made friends with his favourite servant, and was informed by her all that was going on in Kalpaka's house. Once Kalpaka prepared the wedding feast for one of his sons, and intending to invite the royal family, had a crown, parasol, &c. prepared with which to present the king on this occasion. Of these doings the fallen minister informed Nanda, at the same time artfully rousing his suspicions as to Kalpaka's treacherous designs of assuming himself the royal state. The king had therefore the minister's house thoroughly searched, and finding the information true, cast Kalpaka and his sons into a deep empty well. As only a pittance of food, hardly sufficient for one man, was daily let down for the prisoners, the sons resolved to give the whole of it to their father

in order that he might save his life and revenge them on their enemy (85—104).

The vassals of Nanda perceiving that Kalpaka was no more, laid siege to the capital and reduced it to great distress. It was then that Nanda remembered the services of Kalpaka and deeply regretted his absence. Hearing that one of the prisoners in the well had survived, he gave order to set him free. Thus Kalpaka pale and weak was at last delivered from his prison. Seated on a palankin he was paraded on the walls in sight of the enemy, who, however, thinking the whole thing an imposture, designed to frighten them, renewed their attacks (105—115). Kalpaka proposed to the enemy to meet their prime minister on a boat on the Ganges. When both boats were at a little distance, Kalpaka holding up part of a sugarcane, cut off the joints at its bottom and top, asking by gestures his opponent what would become of the sugarcane.¹ The latter was, of course, unable to guess Kalpaka's meaning which was this: as the sugarcane grows at both its joints (*sandhi*), thus the Kshattriya thrive by either true or sham treaties (*sandhi*). The enemy, however, could not make a true treaty with Nanda, nor could they deceive him into a sham treaty. Therefore they would have no chance of success but must perish in the contest. Kalpaka then pointed out to his opponent an Abhira girl, carrying on her head a pot of sour thick milk which was smashed by a stick. His meaning was, that just as the milk was spilled, the army of the enemy would be scattered by him. At last Kalpaka had his boat rowed round and round the other to indicate that the enemy, would be beaten on all sides,² and then left his puzzled opponent. The latter returning to his party was obliged to confess that he could not make out the meaning of Kalpaka's strange behaviour. The enemy, being thus convinced that the formidable minister was again at the head of affairs, fled in a panic leaving behind all their train. Under the ad-

¹ Cf. the symbolic action of Tarquinius Superbus when Sextus sent a messenger to him from Gabii. (TAWNEY.)

² The double meaning in the original वेज चावरिखते allows no literal translation.

ministration of Kalpaka, Nanda regained his power and severely punished Kalpaka's enemy (116—138).

CANTO THE EIGHTH.

¹There were nine Nandas succeeding each other. Their ministers were Kalpaka and his descendants; for Kalpaka had new offspring after the loss of his sons which has been related above. The minister of the ninth Nanda was Śakaṭāla, whose wife bore him two sons. The elder, Śthūlabhadra, was enamoured of the courtesan Koshā, with whom he had lived twelve years, while the younger son, Śrīyaka, was in the king's service, whose confidence and love he had gained (1—10). Vararuchi a Brāhman, famous as poet, philosopher, and grammarian, daily attended the king's audience and recited one hundred and eight stanzas of his own making. The king, though pleased with the verses, did not reward the poet, because Śakaṭāla, a zealous Jaina, looking upon him as a heretic, withheld his praise. Vararuchi² therefore wormed himself into the favour of the minister's wife who induced her husband to applaud his composition. The king then daily gave the poet one hundred and eight dinārs (11—91). The minister once asked the king why he gave such sums to Vararuchi? Nanda replied, that he did so, because the minister himself had applauded the poet. Upon which Śakaṭāla

¹ With 1—168 comp. Âv. Nir., XVII, 32 f. See Appendices, p. 2 ff. Devendra's text agrees with the Chûrni and Tîkâ of the Âvaśyaka Nirukti. (LEUMANN.)

² In the 4th and 5th Tarangas of the Kathâ Sarit Sâgara are related some stories in which figure the same persons as in our narrative, but their relation to each other and the incidents differ widely from those related by Hemachandra. The persons mentioned in the Kathâ Sarit Sâgara are: Vararuchi and his wife Upakoshā, the last Nanda and a false Nanda, Śakaṭāla their minister and his sons who starve in a dark dungeon, while he subsists on the scanty food permitted them, Chāpakya and an obscure antagonist of his, Subandhu and Chandragupta. Very little that may claim to be historical, can be made out from these two traditions if traditions they may be called. Only thus much can be asserted with safety, that some centuries after the beginning of our era popular stories about the epoch of the Nandas and the Mauryas were current in India.

said that he admired the verses, which were not of Vararuchi's making, but were well known by all. He could even produce some girls who would recite Vararuchi's pretended composition. The minister had seven daughters, namely Yakshâ, Yakshadattâ, Bhûtâ, Bhûtadattâ, Epikâ, Veṇâ, and Reṇâ. The first of these could repeat anything which she had once heard, the second could do so after two hearings, and so on. These girls were placed by the minister behind a curtain when Vararuchi recited a new composition of his, and then repeated the verses to the king. The latter, thinking himself deceived by Vararuchi, stopped his pension (20—29). The poet now secretly hid a machine in the Gangâ which, when touched, would jerk up a purse of one hundred and eight dinârs previously deposited there. Taking his morning bath in the river he used to sing a hymn in praise of Gangâ, and moving the spring by his foot would catch up the purse, pretending it to be the gift of the goddess. The news of this apparent miracle spreading fast, at last reached the king who talked about it with his minister. To come to the bottom of this mystery, Śakaṭâla set a spy to watch Vararuchi, and thus discovered the whole trick. He caused the purse to be abstracted from the machine where Vararuchi had deposited it in the evening. Therefore when on the following morning Vararuchi tried, in the presence of the king and his minister, to play his trick again, he searched in vain for the purse. Then Śakaṭâla exposed the trick and returned the purse to the utterly confounded poet (30—45). Vararuchi impatient of his defeat, learned from the servants of Śakaṭâla everything that passed in the minister's house. Once a servant girl told him, that at the impending wedding feast of Śakaṭâla's son, Śrīyaka, the king would be among the guests, and that he would be presented with weapons, &c. Availing himself of this opportunity for his revenge, Vararuchi engaged some boys to recite everywhere a verse of his, stating that Śakaṭâla would kill Nanda and proclaim Śrīyaka king. Ere long this rumour came to the king's knowledge, who, in order to find out the truth, had the minister's house searched. The collection of weapons being there discovered confirmed the suspicion prevailing against the minister. The latter finding himself in disgrace and anxious to prevent the ruin of his whole

family, persuaded Śrīyaka to kill him at the moment when he should prostrate himself before the king. He would at the same moment swallow a dose of strong poison, so that he would already be dead when his head should be struck off. Śrīyaka consenting at last, everything came to pass as concerted (46—63).

The king, shocked by the atrocity of the deed, was informed by Śrīyaka that in punishing a traitor whose guilt was proved, he had but done the duty incumbent on every servant of the king. As a reward for this uncommon loyalty, the king offered him the seal of the prime minister, which he, however, declined in favour of his elder brother. Accordingly the same offer was made to Sthūlabhadra, who said that he would take the matter into consideration. Ordered to make up his mind without delay, his reflections took an unexpected turn; for, perceiving the vanity of the world, he resolved to quit its empty pleasures, and plucking out his hair he acquainted the king with his resolution. The latter, however, suspecting the sincerity of his intention, watched Sthūlabhadra from a window of his palace, as he composedly went his way without even turning his nose when he passed rotting corpses. It was beyond doubt that Sthūlabhadra was no more worldly minded. He took *dīkshā* under Sambhūtavijaya (64—82). Śrīyaka having been then installed prime minister, longed to revenge the death of his father on Vararuchi who was now in favour with the court. For this end Śrīyaka acted in concurrence with Koshā the courtesan with whom his brother had lived twelve years. She persuaded her sister Upakoshā with whom Vararuchi was in love at that time, to induce him to take to drinking liquor. This being accomplished, the minister seized the first opportunity that offered, to intimate to the king that Vararuchi was a drunkard, and as the king doubted whether this reproach had any foundation in truth, he promised to corroborate this assertion by proof. Accordingly when on the next morning the court had assembled, Śrīyaka had beautiful lotus flowers distributed among all present. But the flower given to Vararuchi was sprinkled with a strong emetic so that by smelling it, he was forced to vomit the liquor he had drunk the night before. His guilt becoming thus notorious, he slunk from the court, reviled by all. He asked the Brāhmans for

a *prāyaścitta*, and was ordered to drink molten lead, under the application of which the poor wretch of course died (83—109).

Sthūlabhadra led a pious life under the guidance of Sambhūtavijaya. Once at the beginning of the rainy season, three monks presented themselves before Sambhūtavijaya specifying the austerities¹ which they intended to perform during the four months of the rainy season. The first monk took upon him to stay the whole season before a lion's den; the second to do so before the hole of a snake who killed one even by its look;² the third would sit on a Persian wheel. When they had departed on their errand with the Superior's permission, Sthūlabhadra declared that he would live in the house of Koshâ, the courtesan, without trespassing his vows. The Superior seeing him equal to the task, permitted him to undertake it. Koshâ, believing that a return of love was the cause of Sthūlabhadra's visit, received him with great kindness and plied him with her charms and conversation. But his resolution and self-restraint was not to be conquered; on the contrary his piety made such an impression on her that she let herself be converted to the true faith. She vowed that henceforth she would belong to one man only, if the king should bestow her on one (109—132.) At the end of the rainy season, the three monks returned and were received by the Superior with the honour due to performers of difficult austerities; but Sthūlabhadra was welcomed with still more marked honour and greater praise. As the three monks ascribed the preference shown by the Superior to Sthūlabhadra to his partiality for the son of a minister, they were anxious to prove themselves his equals. On the next rainy season, therefore, the monk who had stayed before the lion's den announced his intention to spend four months in Koshâ's house. In spite of the Superior's objections he repaired to the courtesan's house and asked her permission to stay in her house. Koshâ, who at once guessed the ambitious monk's motive, resolved to give him a lesson. She easily conquered him by her charms, so

¹ Compare with this passage (down to v. 190) Rishimaṇḍalastotra, vv. 167—181. Appendices, p. 30 f.

² Cf. Kathâ Sarit Sâgara, Vol. I, p. 294 and note; Vol II, p. 464 and note. (TAWNEY.)

that he entreated her to return his love. But she replied, that being a courtesan, her love was to be had only for money. In order to procure with what to pay her, the infatuated monk went to Nepal, the king of which country gave a precious shawl to every monk on his first arrival. Having got the king's liberal gift, the man returned. On the route by which he was travelling, there halted a gang of robbers who kept a presaging bird. Now, when the monk approached, the bird said: "there comes a *lákḥ*." The robbers, keeping a sharp look out, were astonished to see only a monk. They searched him, however; but finding nothing on him, they set him free. Then the bird sang out: "there goes a *lákḥ*." Upon which the leader of the robbers, anxious to learn the truth, recalled the monk who confessed that he had concealed in his stick a precious shawl which he intended as a present for a courtesan. Being dismissed without further interference, he hastened back to his beloved Koshâ and presented her with the shawl. But she flung it in a gutter, and told the monk who deprecated her folly, that he was a still greater fool to allow his precious soul to sink in the mud of worldly passions. On which the monk repented and commenced a new life of austerities. It was about this time that Sambhûtavijaya died (133—169).

¹The king gave Koshâ to a charioteer, a favourite of his. As Koshâ continually praised Sthûlabhadra in his presence, he thought that by showing his skill, he would be able to gain her applause. To carry out his plan, he sat down in the garden and pierced a cluster of mangoes by an arrow; then hitting the end of the arrow by a second arrow, and that arrow by a third &c., he was at last able to draw the fruits towards him, and to deliver them to Koshâ without leaving his place. Koshâ, in order to show her skill, made a heap of mustard seed on the floor, and putting a needle in it, covered it by petals of flowers. She then danced on the heap without scattering the seeds or hurting her feet by the needle. Exceedingly pleased by this performance, her lover promised her any reward which she would ask and he could give. Koshâ, however, replied, that skill was nothing so very

¹ Comp. Âv. Nir. XVII, 11, 34. (LEUMANN.)

wonderful, since it depended merely on practise. But the deed of Sthūlabhadra, she asserted, was of a different kind; for he had, of his own will, subdued his passion and not yielded to the greatest temptations. The charioteer, learning who Sthūlabhadra was, desired to serve him, and being further instructed by Koshā, adopted the Jaina faith. Koshā herself became a nun. About this time a famine of twelve years set in (170—193).

¹In Chaṇaka, a village of the Golla district, lived the Brāhman Chaṇin, a devout Jaina, whose wife was Chaṇeśvari. Their son, who got the name Chāṇakya, had all his teeth complete² on being born. The monks being informed of this marvellous circumstance, foretold that the boy would become a king. But the father being rather of a religious turn of mind, desired to spare his son a lot which he considered dangerous to the well-being of the inner man. Accordingly to remove the omen he broke out the boy's teeth. Upon which the monks foretold that Chāṇakya would govern by proxy. Chāṇakya, growing up and becoming learned in all sciences, married a poor Brāhman girl. Once the wife of Chāṇakya went to her parents on the wedding of her brother. There she met her sisters who, being married to rich men, were fine ladies,³ while she made but a poor appearance,

¹ Compare Appendices, p. 13. These stories are taken, as Prof. Leumann informs me, from the Chūrṇi and Tīkā on the Āvaśyaka Nirukti IX, 64, 38, VIII, 149, 2.

² The same circumstance is told of Richard III. of England. See Henry VI. C. V. 6. 52,

“Teeth hadst thou in thy head when thou wast born
To signify thou camest to bite the world.”

See also line 74 of the same scene, and Richard III. IV, 4. 49. (TAWNEY.)

³ Cf. the following story in the history of Rome, which lead to the enactment that one of the Consuls should always be a Plebeian: M. Fabius Ambustus, a Patrician, had two daughters, the elder married to Serv. Sulpicius, a Patrician, the younger to C. Licinius, a Plebeian. It happened that Sulpicius was Consular Tribune in the same year that Licinius was Tribune of the Plebs; and as the younger Fabia was on a visit to her sister, Sulpicius, returning home from the forum with his lictors, alarmed the Plebeian's wife by the noise he made in entering the house. The elder sister laughed

and was accordingly ridiculed by her rich relations. Greatly dejected, she returned home, and being earnestly questioned by her husband, she told him how she had been treated because of her poverty (194—213).

Chânakya, intent on making money, went to Pâtaliputra; for he had heard that Nanda was wont to make a very liberal present to renowned Brâhmans. Arrived at the court he sate down on the first chair which was the king's seat. As Nanda's son, entering together with the king, noted Chânakya's presumption, an attendant girl offered him another chair. Chânakya, however, did not rise, but put his drinking vessel on the second chair, his stick on the third, his rosary on the fourth, his Brahmanical cord on the fifth. Impatient at his arrogance, the girl in attendance kicked him from his seat. Upon which Chânakya, furious with rage, vowed that he would dethrone Nanda and destroy his power. He then left the town (215—226).

Remembering the prophesy that he should reign through the intervention of a nominal king, he searched for a person fit to play that part. Wandering about he arrived at the village of the feeders of the king's peacocks (*mayûraposhaka*). There he heard that the chief's daughter, who was pregnant with child, had a strange craving for drinking the moon. Chânakya promised to satisfy her, on condition that the child to be born should be handed over to him. The parents of the woman agreed, because they were afraid that if balked in her desire she would miscarry. Chânakya now caused a shed to be constructed, the thatch of which had an opening. In the night when the moon shone through the opening and was reflected in a bowl of milk placed below it, he led the woman into the shed, and ordered her to drink the milk; and as she drank it in her delusion, a man on the thatch of the shed gradually covered up the opening. Thus the woman was satisfied that she had drunk the moon. In due time she gave birth to a boy who, from the circumstance just related, was called Chandra-gupta. Chânakya then continued to wander about in quest of means for procuring money (227—241).

at her ignorance; and the younger Fabia, stung to the quick, besought her husband to place her on a level with her proud sister. (TAWNEY.)

Chandragupta when playing with the children in his native village used to be acknowledged by them as their king.¹ Chânakya on his first return to the village saw the boy, whom he did not recognize, playing his wonted part. In order to test his metal, he asked him for some present. The boy pointing to a herd of cows said, he might take them; he need not be afraid of the cow-herds, as nobody would dare gainsay him. Chânakya, pleased with the pluck of the boy, learned from his playmates that he was Chandragupta. Promising him a kingdom, he carried him off (242—252). With the money he had acquired, Chânakya levied troops and laid siege to Pâtaliputra. But his army being easily vanquished by the more numerous enemy, he and Chandragupta were forced to run away. Nanda, however, sent swift horsemen in pursuit of them. When one of the pursuers had nearly reached them, Chânakya, to save himself and Chandragupta, had recourse to a daring trick. Being on the bank of a lake, he assumed the posture of an ascetic, and ordered Chandragupta to plunge in the water. The rider coming up to the spot, asked Chânakya whether he had seen a young man running off. Chânakya silently pointed to the water. Upon which the soldier began to put off his armour previous to plunging into the water. Chânakya instantly seized the sword and struck off the head of the soldier. He then put Chandragupta before him on the horse, and continuing their flight, he asked him what he had thought when he had been pointed out by him to the soldier. Chandragupta replied, that he had thought the master would know best what to do, from which answer Chânakya gladly inferred that, as king, Chandragupta would be an obsequious master to his future minister. A second horseman who was on the point of overtaking them was despatched in a similar way by Chânakya, who this time made a washerman run away, by saying that the king had a grudge against his guild, and then resuming the work of the washerman (253—278). During their flight Chandragupta became hungry, and Chânakya left him in order to procure food in the next village. On his way he met a priest, and asked him what he had had for dinner. The priest replied

¹ Cf. the Boy-king in the Saga of Ardschi Bordschi and Vikramâditya's Throne (Sagas from the Far East, p. 252.) (TAWNEY.)

that he had eaten a mess of rice with thick milk. As Châṇakya saw no other way to allay Chandragupta's hunger without, by further delay, exposing him to the danger of being made prisoner, he ripped up the priest's belly, and extracting the food from the stomach gave it to the hungry boy (279—289).

At evening they reached a village, and going about in quest of food they came to the hut of a poor old woman who had just prepared the supper for her children. One of them greedily put his finger right in the middle of the dish, and being burnt began to cry. She railed at him for being as big a fool as Châṇakya. Hearing himself alluded to in such terms, Châṇakya entered the house and asked the woman the meaning of what she had just said. The woman replied that the child had burned his finger, because he would eat from the middle of the dish instead of from the outer part which was cool; in a similar way Châṇakya had been defeated, because he had not secured the surrounding country before attacking the stronghold of the enemy (290—296). Profiting by the advice thus unconsciously given him, Châṇakya went to Himavat-kūṭa and entered into an alliance with Parvataka¹, the king of that place, promising him half of Nanda's country, if he would aid him to subdue Nanda (297—300). They opened the campaign by reducing the outlying provinces. One town, however, was so well defended that they could not take it. Châṇakya, therefore, secretly entered it disguised as a Tridaṇḍin monk. He saw there a temple of the Seven Mothers, and became persuaded that they were the tutelary goddesses of the town. When, therefore, the inhabitants, wearied by the long siege, asked him when the siege would be raised, he answered that it would be continued as long as the Seven Mothers were in the temple.² The credulous people, there-

¹ In the list of the kings of Nepal, according to the Banddha Pârvatīya Vamśāvalī (Ind. Ant. Vol. XIII, p. 412) the 11th king of the 3rd dynasty, that of the Kirātas, is Parba, apparently our Parvata; for, in the reign of the 7th king, Jitedāsti, is placed Buddha's Visit to Nepal, and in that of the 14th, Sthunka, Aśoka visited the country.

² When king Kūṇika was besieging Vaiśālī, the hermit Kālavālaka assumed the disguise of a Tridaṇḍin and entered the city. The people asked him how long the siege would continue. He said it would continue until they dug up

fore, removed the idols from the shrine, and at the same time Chandragupta and Parvataka, acting on a hint from Châṇakya, retired with their army to some distance. But after awhile, when the inhabitants were rejoicing over their regained liberty, they returned and took the town by surprise (301—310). After having devastated the country, the allies laid siege to Pāṭaliputra, and at last forced the enemy to capitulate. Nanda, throwing himself on the mercy of Châṇakya, was permitted to leave his kingdom, carrying with him all that he could place on one car. Accordingly he put his two wives and a daughter on his carriage, and loading it with treasures, he drove off. Meeting on the road with Chandragupta, the princess instantly fell in love with him, and on her father's advice she selected him for her husband by the rite of *svayamvara*. She got down at once and began to climb into Chandragupta's carriage, in doing which, however, nine spokes of the wheel broke. Chandragupta would have turned her off, but Châṇakya prevented him, saying that the accident was very auspicious, as it portended that the new dynasty would flourish during nine generations (311—326).

In the palace of Nanda, whose treasures Chandragupta and Châṇakya divided between themselves, was a beautiful girl, whom the king had, since her birth, fed on poison.¹ Parvata falling in love with this girl, took possession of her with Châṇakya's consent. When, at the wedding ceremony, he seized her hand before the sacred fire, the poisonous sweat penetrated through his skin and at once took effect. Collapsing, he called out for the doctors, but Châṇakya preventing Chandragupta from fetching them, Parvata was soon a dead man. Thus Chandragupta got possession of Nanda's and Parvata's kingdom. This happened one hundred and fifty-five years after the Nirvâṇa of Mahāvīra (326—339).

As some of Nanda's followers continually committed daring robberies, Châṇakya searched for a man who should be able to restore order. He selected for this purpose a weaver, whose

the stūpa of the hermit Suvrata, which he saw protected the city from capture. Kūṇika withdrew his army, as in the text, and then returned and took the city. (Sanskrit College MS. of the Kathā Kośa folio 71B.) (TAWNEY.)

¹ See the Kathā Sarit Sāgara, Vol. I. p. 149 and note. (TAWNEY.)

resolution he had found out in observing him laying fire to such places in his house as were nests of bugs.¹ This man proved equal to his task, for he succeeded in putting to death all robbers (340—346).

Chânakya had an old grudge against the inhabitants of a village who had once refused him food. He now gave them an order which could be interpreted in two ways. When the men had done what they thought they were bidden to do, Chânakya could charge them with disobeying him, and under this pretext he had the village burnt down together with all its inhabitants (347—351).

Chandragupta's treasury having by this time become almost empty, Chânakya was anxious to fill it again. He, therefore, invited the rich to gamble with him. Through staking a cup filled with dînârs against a single dînâr, he easily won great sums as he employed forged dice. But as even this operation took too much time, he hit on the following plan. He invited the richest merchants to a party; when all were in their cups, he sang a stanza in which he boasted of his luck, his influence with the king, &c., and there the musicians sounded a flourish. The guests, excited by the example he had set them, sang in their turn, stanzas in which each man boasted of his wealth. Chânakya thus learned the extent of their means, and used this knowledge to fill the king's treasury (352—376).

The Âchârya Susthita lived in Chandragupta's capital, when a famine, which lasted twelve years, forced him to send his *Gaṇa* to some other country. Two young pupils of his unable to bear the separation from their teacher, returned after awhile, but soon severely suffered from the scarcity of food. Having learned the art of making themselves invisible by rubbing their eyes with a miraculous ointment, they secretly determined to procure food by this art. Unseen by anybody, they entered the palace, and sitting by the side of the king, ate from his plate. They thus daily shared

¹ A similar story is told about a low minstrel of Cologne whose house swarmed with bugs. He set it on fire and danced before it, singing to his fiddle to this effect: "if this will not do for the bugs, the devil may know what is more effective."

the king's dinner. But the diminution of his food soon told upon the king, he grew thinner every day. At last Châṇakya being alarmed by these symptoms, directly questioned the king. The latter owned that though plenty of food was always set before him, he did scarcely get half of it, the rest disappearing by some unseen cause. In order to discover it, Châṇakya had the floor of the dining-hall strewn with a very soft powder, in which at the next dinner the imprints of human feet became visible. By this means he made sure that somebody was the constant guest of the king, and he correctly guessed that the man must have made himself invisible by applying a miraculous ointment to his eyes. On the next day, therefore, when the king was at his dinner, Châṇakya caused the room to be filled with a thick smoke which brought the tears to the eyes of all present. Thus the miraculous ointment being washed down from the eyes of the two monks, they suddenly were seen sitting near the king and eating from his plate. All were dumb-founded in spite of their resentment; but Châṇakya afraid of offending the church, addressed the intruders as heavenly saints and dismissed them. Chandragupta thought himself degraded for having eaten food left over by somebody else, but Châṇakya allayed his misgivings by saying that it was highly meritorious to feed monks. Afterwards, however, he complained about the two monks to the Âchârya who laid the blame on the laity; for, he said, by neglecting the duty of charity, they forced the monks to help themselves as well as they could. His arguments induced Châṇakya henceforth liberally to give alms to the monks (377—414).

¹As Chandragupta patronised the heretic teachers, Châṇakya tried to persuade him that they did not deserve his favour because they were given to sensual pleasures. Though the king affirmed that he placed implicit trust in his minister's words, still he insisted on having the charge proved. Châṇakya, accordingly, invited all heretic teachers together to expound their doctrines in the king's presence. They gladly obeyed his orders, and were conducted to a part of the palace facing the queen's apartments, near which the

¹ Compare Âv. Niry., XX, 18-19, 2, 4. (LEHMANN.)

floor was strewn with a fine dust. These men finding that the king had not yet arrived, stole to the seraglio and glanced through the windows at the women, till the king came to hear their discourse. After their departure, Châṇakya proved by the traces of their feet, that they had been looking at the women. The Jaina teachers, however, who were invited on the next day, remained in their seats from the beginning till the end of their visit, and this time, of course, the dust on the floor in front of the windows was found untouched. Chandragupta seeing this proof of the sanctity of the Jaina teachers, henceforth made them his spiritual guides (415—435). On Châṇakya's order, the food of Chandragupta was mixed with a gradually increased dose of poison, so that in the end even the strongest poison had no effect upon him. Once the queen Durdharâ who was big with child was dining with the king, when Châṇakya came upon them. Observing that the poison almost instantly killed the queen, he ripped open her womb and extracted the child. He had been nearly too late; for already a drop (*bindu*) of the poison had reached the boy's head, who, from this circumstance, was called Bindusâra. In ripe age he was placed on the throne by Châṇakya on the decease of his father who died by *samâdhi* (436—445).

Châṇakya had adopted Subandhu as his colleague, but this ambitious man anxious to become prime minister himself, warned Bindusâra not to trust Châṇakya, because he had ripped open the belly of the queen, his mother. The king, learning on inquiry, that this charge against Châṇakya was true, began to hate him. The fallen minister, however, feeling that his life was drawing to its close, and being therefore indifferent to worldly interests, resolved that after his decease his enemy should not enjoy his victory. He laid his plan in the following way: Having pronounced strong spells over exquisite perfumes, he placed them, together with some lines written on *bhûrjapatra*, in a well-varnished casket; this he put in a chest, which he carefully locked and hid in his house. Having done this, he distributed his riches among the poor, and retired to a dunghill near the town, there to starve himself to death. About this time the king, who had learned the details of his mother's death, repented of his inconsiderate ingratitude towards the benefactor of his

race, and went to Châṇakya, imploring him to resume his office. But finding him firm in his purpose, the king vented his anger on Subandhu, who pleaded his innocence and offered to pacify Châṇakya. He actually visited him, but while he made a show of paying his compliments to him, he contrived to put a faintly burning charcoal among the dry dung. The dunghill soon caught fire, and the great minister was consumed in its flames (446—469).

CANTO THE NINTH.

With the king's consent Subandhu took possession of Châṇakya's house. Searching it for hidden treasures, he came on the chest and forced its locks; it yielded the casket. When he had burst it open, a delicious smell spread about, which he eagerly inhaled. At last he found the *bhūrjapatra*, which he supposed to contain the inventory of the looked-for treasures. But he was greatly alarmed by the perusal of the lines written on it; for they briefly stated that whoever, not leading the life of an ascetic, should smell the perfume must die by it. Subandhu tried the effect of the perfume on somebody else, and as that man died, though he was plied with all sorts of antidotes, he saw no other way of escaping a similar lot, but to turn monk. But as he conformed to monastic life in appearance only, he became the object of contempt wherever he went (1—13).

On Bindusâra's decease, his son Aśoka-śrī ascended the throne. He sent his son and presumptive heir, Kuṇâla, to Ujjayini, there to be brought up. When the prince was eight years old, the king wrote (in Prâkrit) to the tutors that Kuṇâla should begin his studies (उधीयउ). One of Aśoka's wives who wanted to secure the succession to her own son being then present, took up the letter to read it, and secretly putting a dot over the अ changed उधीयउ into अंधीयउ, i. e., "he must be blinded."¹ Without re-reading the letter, the king sealed and despatched it. The clerk in Ujjayini was so shocked by the contents of the letter, that he was unable to read it aloud to the prince. Kuṇâla, therefore, seized the letter and read the cruel sentence of his father. Considering

¹ See *Indian Antiquary* for 1881, Vol. X, p. 190. (TAWNEY.)

that as yet no Maurya prince had disobeyed the chief of the house, and unwilling to set a bad example, he stoutly put out his eyesight with an hot iron. Great was the king's grief when these news reached him. For he dearly loved Kuṇāla, and he had intended him for his successor. But now he had to give up what hopes and plans he had formed; for Kuṇāla's blindness definitely disabled him from reigning. The king gave him a rich village on the revenue of which he might comfortably live, and placed the son of the rival queen in the residency of Ujjayinī (14—34).

In the course of time S'arachchhri, the wife of Kuṇāla bore him a son for whom he decided to secure the succession. Disguised as a minstrel he went to Pāṭaliputra and won the hearts of the people by his fine voice. At last the king heard of the famous blind minstrel, and ordered him to perform in his presence. Kuṇāla, exhibiting his art, sung a lay to that effect that Aśoka's blind son claimed his penny (*rākinī*). On the king's question who he was, he made himself known. The king pushing aside the curtain behind which he had been concealed, now recognised and tenderly embraced his son. He promised to grant him whatever he should ask. Kuṇāla merely repeated that he claimed his "penny." Being then informed by the ministers that princes denoted the kingdom by "penny," Aśoka sadly objected that being blind Kuṇāla never could ascend the throne. Thereupon the latter said, he claimed the kingdom not for himself, but for his son. "When" cried the king "has a son been born to you?" "Just now" (*samprati*) was the answer. Samprati, accordingly, was named Kuṇāla's son, and, though a baby in arms, he was anointed Aśoka's successor, after whose demise he ascended the throne and became a powerful monarch. Samprati was a staunch Jaina (35—54).

¹A dreadful dearth prevailing about this time forced the monks to emigrate as far as the seaside. During these unsettled times they neglected their regular studies, so that the sacred lore was on the point of falling into oblivion. The Sangha therefore reassem-

¹ Compare Āv. Nir., XVII, 11, 35 f. There is this difference that only two and not four adhyayanas, viz., the *bhāvanā* and *vimotti* are mentioned. (LEUMANN.)

bling in Pāṭaliputra when the famine was over, collected the fragments of the canon which the monks happened to recollect, and in this way brought together eleven *angas*. In order to recover the *Dṛiṣṭivāda*, the Sangha sent two monks to Bhadrabāhu in Nepal commanding him to join the Council. Bhadrabāhu, however, declined to come, as he had undertaken the *mahāprāṇa* vow which it would take twelve years to carry out; but after that period he would in a short time teach the whole of the *Dṛiṣṭivāda*. Upon receiving this answer, the Sangha again despatched two monks who should ask Bhadrabāhu what penalty he incurred who disobeyed the Sangha. If he should answer: "excommunication," then they should reply that such was to be his punishment. Everything coming about as foreseen, Bhadrabāhu requested, that out of consideration for his vow, the Sangha should send him some clever monks to whom he would daily deliver seven lessons at suitable times. Accordingly five hundred monks, with Sthūlabhadra as their leader, were sent to Bhadrabāhu. But all of them, except Sthūlabhadra, becoming tired by the slowness of their progress, soon fell off; Sthūlabhadra alone stayed out the whole term of his master's vow. At the end of it he had learned the first ten Pūrvas (55—76).

The seven sisters¹ of Sthūlabhadra, paying their reverence to Bhadrabāhu after his arrival in Pāṭaliputra, asked him where their brother stayed, and were directed to some temple. On their approach Sthūlabhadra transformed himself into a lion, in order to gratify his sisters with the sight of a miracle. Of course the frightened girls ran back to the *guru* to tell him that their brother had been devoured by a lion. Bhadrabāhu, however, assured them that their brother was alive, and so they found him on their return to the temple. The eldest of the sisters then proceeded to give him the following account of their adventures (77—83).

Sriyaka who had entered the order together with his sisters was too weak to keep the prescribed fasts. She had, therefore, tried to accustom him to them by making him promise to protract his fast from one term to another and again to another; but his

¹ See above, p. 51.

strength at last gave way and he died. She had reproached herself with having caused his death, and though the Sangha had declared her free from all guilt, she would not be satisfied without an absolving sentence from a Jina. The Sangha, therefore, by joining in a common penance, induced a Sāsana-devatā to carry her to Simandharasvāmin. This Jina had not only confirmed her innocence, but had also taught her four sacred texts: the Bhāvanā Vimukti, Ratikalpa, and Vichitracharyā. On her return to the Sangha, who had remained in the same posture (*rāyotsarga*) for the whole time, she communicated these texts to the community. The first two texts were added to the Âchārāṅga Sūtra, the remaining two to the Daśavaikālika Sūtra¹ (84—100).

When his sisters had left Sthūlabhadra, he went to Bhadrabāhu for his daily lesson. But the latter refused to teach him any more, as he had become unworthy of it. Sthūlabhadra replied that he remembered no sin since his ordination, but on being reminded by him of what he had done, he fell at his feet and implored his forgiveness. Bhadrabāhu, however, would not take up his instruction. Even the whole Sangha could only with great difficulty overcome his reluctance. He at last consented to teach Sthūlabhadra the rest of the Pūrvas on the condition only that they (*viz.*, the four last Pūrvas) should not be handed down by him to anybody else. On Bhadrabāhu's death, 170 years after the Nirvāṇa, Sthūlabhadra became the head of the church (101—103).

CANTO THE TENTH.

Sthūlabhadra once visiting Śrāvastī preached there in a suburban park. In the crowd of faithful hearers he missed his old friend Dhanadeva, and to inquire after him he went to his house. Dhaneśvari, his friend's wife, received him with deep respect, and told him that her husband had lost all he possessed, and was now travelling about as a trader. Sthūlabhadra knowing by his superior knowledge that an immense treasure was hidden below a pillar of the house, stretched out his hand in that direction, saying, "Lo, such is this house, such your husband's trade, and such is this"!

¹ See Appendix, p. 36.

Repeating these words again and again he left the house and went elsewhere (1—23).

On his return Dhanadeva rejoiced to hear of Sthūlabhadra's visit, all details of which greatly interested him. When the strange words and gestures of his holy friend were related to him, he guessed at once their true meaning, and dug up the pillar so significantly pointed at by his friend. Of course he found there such a treasure that he became one of the richest men. In order to thank his benefactor, he went to Pāṭaliputra, and was converted by him to the Jaina faith (24—35).

Sthūlabhadra had two disciples, Mahāgiri and Suhastin. Because they were brought up by the Yakshār्या,¹ the word *ārya* was prefixed to their names. They were taught by Sthūlabhadra the ten Pūrvas—for the last four Pūrvas he was forbidden to teach. After their teacher's decease they succeeded to his place (36—40).

CANTO THE ELEVENTH.

After some time Mahāgiri made over his disciples to Suhastin and lived as a Jinakalpika, though the Jinakalpa had by that time fallen into disuse. Preaching everywhere the Law he came to Pāṭaliputra (1—5).

²The merchant Vasubhūti, who had been converted by Suhastin, did his utmost to bring over his kinsmen to his new faith; but they would not be converted without the concurrence of an Âchārya. Suhastin, therefore, yielding to the entreaties of Vasubhūti, came to the house of the latter, and began to expound the Law. Just then Mahāgiri, chancing to enter the same house, Suhastin, with

¹ Evidently Sthūlabhadra's eldest sister is intended.

² The eleventh Canto contains seven stories I, vv. 1—22; II, vv. 23—33 and 55—82; III, vv. 39—51; IV, vv. 83—102; V, vv. 103—123; VI, vv. 124—126; VII, vv. 128—177. An eighth legend about Suhastin and Mahāgiri has been inserted in the ninth Canto vv. 14—51. Stories I, VI, VII, belong to the Âvāśyaka Literature; VII, is, however, not mentioned in the Âvāśyaka. Nirṇukti, but the Chūrṇi names as its authority for it the Uttarachūliyā. The same story is incorporated in the Jaina version of the Siphāsana dvātrīṃśikā (cf. Indische Studien XV, 290 f.). Stories II—V are related in the Chūrṇi and Bhāṣya belonging to the Brihat Kalpa Sūtra and the Nisītha Sūtra. In the same works is found the eighth story. (LEHMANN)

marked deference, rose and greeted him to the utter astonishment of Vasubhûti who could not imagine that anybody did rank above Suhastin. The latter, however, declared Mahâgiri to be the holiest of men because of his austerities; for he did only eat the offal of food, and if he could not get that, he would not break his fast. After this interruption Suhastin accomplished the conversion of Vasubhûti, and returned to his place (6—15).

On Vasubhûti's suggestion his kinsmen always kept some remnants of their meals in store for Mahâgiri, in case he should beg at their doors. The saint, however, by dint of his superior knowledge perceived at once that the alms offered him were unacceptable, because they were especially reserved for him. He, therefore, severely rebuked Suhastin for having caused this nuisance, but at last he forgave him on his promise never to give him any more annoyance (16—22).

During a visit of Suhastin in Ujjayini¹ a procession of Jivanta-svâmin's image took place. Suhastin and Mahâgiri, having come to that town, followed the sacred car together with the whole community. When the procession passed the palace, Samprati intently regarded Suhastin, whose very prepossessing appearance struck him as having been familiar to him in some far off period. But while he racked his memory, he suddenly swooned. With his returning breath came the remembrance of his meeting with Suhastin in his preceding life. Eagerly hastening to, and prostrating himself before him, he professed his faith. On his question whether Suhastin also did recognise him, the latter answered in the affirmative and proceeded to relate their former meeting (23—38). Once,² he said, he and Mahâgiri were staying in Kauśâmbi. Although there was then a dearth, the laity continued to provide the monks with food. When on some day they returned from their begging tour, a starving vagabond begged food of them. They excused themselves, however, by saying that they could do nothing without the consent of their superior. The vagabond, therefore, went up to Suhastin who, foreseeing that this man in

¹ Compare *Rishimaṇḍalastotra*, v. 184, Appendices, p. 32.

² Compare *Rishimaṇḍalastotra*, v. 185, Appendices, p. 32.

future times, would become a patron of the church, offered him food on condition that he should first take the vows. Complying with this demand, the beggar received plenty of food; but he gorged himself with it to such a degree that he was suffocated. He died in the following night, and was born again as Kuṇāla's son, the present king Samprati (39—54).

The king looking up to Suhastin as his greatest benefactor, was converted by him to the true faith, and henceforth strictly performed all duties enjoined to the laity. He further showed his zeal by causing Jina temples to be erected over the whole of Jambūdvīpa (55—65).

During Suhastin's stay in Ujjayinī, and under his direction, splendid religious festivals and processions in honour of the Arhat were celebrated, and great was the devotion manifested by the king and his subjects on this occasion. The example and advice of Samprati induced his vassals to embrace and patronise his creed, so that not only in his kingdom but also in the adjacent countries the monks could practise their religion (66—83).

In order to extend the sphere of their activity to uncivilized countries, Samprati sent there messengers disguised as Jaina monks. They described to the people the kind of food and other requisites which monks may accept as alms, enjoining them to give such things instead of the usual tax to the revenue collectors who would visit them from time to time. Of course these revenue collectors were to be Jaina monks. Having thus prepared the way for them, he induced the Superior to send monks to those countries, for they would find it in no way impossible to live there. Accordingly missionaries were sent to the Andhras and Dramilas, who found everything as the king had told. Thus the uncivilized nations were brought under the influence of Jainism (89—102).

Remembering that in his preceding life he had been a starving beggar, Samprati gave order that at the gates of the town the needy should be supplied with food and drink. The remnants of the food which the cooks used to eat themselves, he caused to be reserved for the monks, and compensated the cooks with money. Such was the religious zeal of the king, that he ordered the merchants to give the monks gratis all things they should ask for,

and to draw on the royal treasury for the value of the goods. It may be imagined that the merchants did not hesitate to obey the liberal king's order (103—112).

Although the alms with which the monks were thus supplied, are expressly forbidden by the rules of the church, Suhastin, afraid to offend the zealous king, dared not make any opposition. Mahāgiri, therefore, severely blamed Suhastin, and resolved definitely to separate from him. For, as he said, there was an old prophecy that after Sthūlabhadra the conduct of the Jainas would deteriorate. Accordingly after saluting the image of Jivantasvāmin he left Avanti and went to the Tirtha Gajendrapada, *i. e.*, the footprints of the elephant on which Indra rode to attend the sermon of the last Arhat when he converted Daśarabhadra. There, starving himself to death, he reached *svarga*. Samprati dying at the end of his reign, during which he continued a patron of the Jainas, became a god and at last he will reach Siddhi (113—127).

Suhastin, returning after an absence of some time to Ujjayinī in order to pay homage to Jivantasvāmin, sent two of his pupils into the town to procure lodgings. A merchant's wife, Bhadrā, offered them a spacious stable of which Suhastin gladly took possession.¹ While in the evening he repeated the Nalinīgulma Adhyayana to the monks assembled in the stable, Avantisukumāla, Bhadrā's son, amused himself with his wives on the top of the house. Listening to Suhastin's description of the Nalinīgulma, he suddenly remembered having in a former existence lived as a god in that realm. He went down to Suhastin and asked him for *dīkṣā*, in order that on his death he might return to that delightful place. Suhastin refused to comply with his wish on account of the young man's delicate health; but as the latter persevered, he ordered him first to obtain the consent of his relations, which, however, was withheld from him. Avantisukumāla, therefore, of his own will, plucking out his hair and assuming the appearance of an ascetic, presented himself before Suhastin who in order to prevent such irregularities, consented to ordain him in due form (128—148).

¹ Compare Ṛishimaṇḍalastotra, vv. 186, 187, Appendix, p. 32.

As Avantisukumāla's constitution rendered him unable long to sustain the hard life of an ascetic, he at once asked and got permission to end his earthly career by self-starvation. He, therefore, went to a Kanthârîka grove in a burial-ground, his delicate feet bleeding as he walked on, and there laid down in religious contemplation. Meanwhile a female jackal with her young ones licked the bloody footprints, and following them came up to Avantisukumāla. The hungry beast now began to gnaw the feet, to eat the legs, to feed on the entrails of the young monk who, out of compassion with all living beings, did not chase away his tormentors. Dying at last, his soul was transferred to the Nalinîgulma while the gods celebrated a festival over his corpse (149—162).

The wives of Avantisukumāla, learning from Suhastin the death of their husband, communicated the sad news to Bhadrâ, who, bewailing the lot of her son, went to the burying place. Having burnt her son's corpse on the bank of the Sîprâ, she and her daughters-in-law took the vows with the exception of one who was big with child. The son, to whom the last-mentioned widow gave birth, built a magnificent shrine on the spot where his father so manfully had faced death. This temple still exists famous in the world as the temple of Mahâkâla.

In the course of time Suhastin left this world starving himself to death and entered heaven (163—178).

CANTO THE TWELFTH.

After Suhastin, Vajrasvâmin became the head of the church. In Tumbavana, a village in the Avanti district, there lived about that time a pious layman, Dhanagiri, who had made up his mind to become a monk. Whenever, therefore, his parents would marry him to some girl, he informed her family of his intention. In spite of this discouragement, the merchant Dhanapâla's daughter, Sunandâ, whose brother Ârya Samita had been ordained by Simhagiri, insisted upon becoming the wife of Dhanagiri. Soon

¹ The story of Vajra is epitomised in the Âvaśyaka Nirukti, VIII, 40 ff. The verses have been inserted in the Rishimaṇḍalastotra, see Appendices, p. 33 ff. vv. 196—204.

after the marriage, she became big with child, the soul of which was that of a Vaiśramaṇa Sāmānika god who, on the Âshtâpada hill, had listened to Gautamasvâmin's delivering the Puṇḍarikâdhya-yana. Upon this, Dhanagiri, true to his purpose, left his wife and was ordained by Siṃhagiri (1—20).

Sunandâ in due time gave birth to a boy who was endowed with preternatural gifts. A short time after his having come into the world, he overheard the conversation of the ladies who attended his lying-in mother, and learned from it that his father had become a monk. Though still a baby he desired to share his father's lot. He, therefore, did his utmost to tire out his mother's patience by continually crying, notwithstanding all sorts of artifices were employed to amuse him (21—30).

Six months after the boy's birth, Siṃhagiri came to that place together with his disciples Dhanagiri and Âryasamita. Just when the two disciples asked Siṃhagiri's permission to visit their relations, he happened to observe a good omen. Accordingly he enjoined them to accept whatever should be offered them. As soon as the two monks arrived at Sunandâ's house, her relations, who were thoroughly tired of the troublesome boy, advised her to get rid of her burden by leaving him to the care of his father. Dhanagiri gladly carried off his son, after he had been legally made over to him before witnesses (31—44).

The boy, ceasing at once to cry, was brought by the two monks to Siṃhagiri. But he was so preternaturally heavy that his father's arms were quite stiff from carrying him, and Siṃhagiri, too, who afterwards took him up, was scarcely able to hold him. He thought that he had a thunderbolt in his hands, for with reason the boy got the name of Vajra, *i. e.*, thunderbolt. The nuns gave him in charge of the women in their lodging, under whose care he grew up an exemplary boy and became the favourite of all who knew him. When Sunandâ saw him so different from what he had been, she reclaimed him as her own. But the women to whom the Vajra had been entrusted, would not give up their charge; they allowed, however, the mother to see and nurse her boy in their own houses (45—68).

In the Achalapura district between the rivers Kanyâ and Pûrnâ

there lived some Bráhmaṇical ascetics of the Tápasa sect. One of them, anointing his feet with a magical unguent which enabled him to walk on the water as if it were dry land, used to visit the town to the wonder and astonishment of the inhabitants. On the strength of this miracle, the real cause of which he concealed, he maintained the superiority of his religion and abused Jainism. Ārya Śamita, therefore, who discerned the nature of his deceit, was anxious to show him up as an impostor and to vindicate the true faith. On his advice a rich Śrávaka invited the Tápasa to a splendid dinner, and in apparent devotion, begged to wash his feet. He rubbed the feet so thoroughly that no atom of the magical ointment was left on them. Accordingly, when after the dinner the Tápasa, trusting that not all the ointment was gone, attempted to cross the river as usual, he at once sunk down in the water, hooted and laughed at by the crowd on the shore. Ārya Śamita then bade the banks of the river meet, and thus stepped on the opposite shore. This miracle made such an impression on the Tápasa that they changed religion and became Jaina monks. They are mentioned in the scriptures under the name of Brahma-dvīpikas, because they lived in Brahmadvīpa (69—99).

During a visit of Dhanagiri to his native place, Sunandā reclaimed her boy who was then three years old. But the father was not willing to surrender Vajra to her, as she had of her own will given up all rights in her child. The king, to whom the case at last was referred, declared that the boy should belong to the party whose call he would obey. The monks being placed on the right hand of the king, and Sunandā on the left, it was decided that the mother should first try her chance. In vain she tried to allure the boy with playthings, promised him everything, implored him to come to her: Vajra did not stir from his place. But when, in his turn, Dhanagiri told him to take up the broom, if he had once wished to become a monk, Vajra at once obeyed, and getting on his father's knees never so much as took off his eyes from the broom. Sunandā was deeply distressed by the ruin of her hopes and by the prospect of her loneliness; for her brother and her husband were already monks, and her son would become one in time. She, therefore, resolved to retire from the world, and entered the order. Vajra was

brought up by the nuns, from whom¹ he, without effort, acquired the knowledge of the Angas ; but in his eighth year he was transferred to the care of the monks (100—138).

During a journey to Avantī, on which Vajra accompanied his *guru*, a heavy shower of rain drove them to the shelter of a Yaksha shrine. Some Jrimbhaka gods, friends of Vajra in a former life, thought his present situation an opportunity for putting his character to the test. Producing by magic an encampment in which all sorts of goods were laid out, they assumed the form of merchants and invited the Âchârya to get his alms from them. The latter, however, sent Vajra who presently returned, because nearly imperceptible drops of rain were still falling. The gods then caused the rain entirely to cease, upon which Vajra again sallied out to collect alms. But from the nature of things offered and the demeanour of the donors, he inferred the latter to be gods from whom he, as a Jaina monk, was not allowed to accept alms. Being pleased with the correctness of his conduct, the gods made themselves known to him and gave him the Vaikriya spell. On another occasion the gods disguised as merchants offered him pots filled with *ghi*. But Vajra again found out who the donors were and refused the alms. This time he was rewarded by the Âkâśa-gâmini spell² (139—160).

Vajra's memory was such that he soon had mastered the whole canon ; still he hid his knowledge from his superiors, and behaved so that he was considered rather a lazy scholar. Once when the monks had gone out and had left him to mind their lodging, he arranged the cushions of the monks in a circle round him, and sitting down in the centre, recited some parts of the scriptures as if he was teaching. Meanwhile the *guru* returned and overheard Vajra. He at once became aware that he had been thoroughly mistaken about the boy, who was indeed master of almost the whole sacred lore. In order not to surprise Vajra, he went back some

¹ The text has पठदायं^३, I think we should read पठदार्यं^३.

² The possession of magic spells appears to be attributed to Vajra in the legends, because the sign of the Vajra is made much use of by the professors of the occult art.

distance and made a noise to apprise Vajra of his coming. When he entered, everything was in its proper place, and Vajra came forward to wash his superior's feet (160—178).

The *guru* now resolved to place Vajra in the position amongst his fellow disciples which he deserved. He therefore went on a journey for some days, appointing Vajra as his substitute. The monks dared not protest, and installed Vajra as their teacher. To their utter astonishment he delivered the different texts with great readiness, and performed his duty so well that the monks profited more by a few of his lessons than by a long course of study. They not only admitted as much to the Âchârya on his return, but also begged him to give them Vajra for their teacher. The *guru*, however, objected because Vajra had acquired his knowledge piecemeal. He, therefore, taught him the sacred scriptures in their regular order and imparted him all the knowledge he possessed (179—207).

Siphagiri who went to Daśapura, remembering that Bhadrâgupta in Ujjayinî was master of the ten Pûrvas, sent Vajra to him that he might complete his knowledge of the sacred books. In the night after his arrival in Ujjayinî, which Vajra passed outside the town, Bhadrâgupta dreamed that his bowl filled with milk was emptied by a stranger. He, therefore, told his disciples, who in vain tried to interpret his dream, that somebody would arrive who would learn from him the sacred lore. Soon afterwards Vajra arrived, and was most cordially received by Bhadrâgupta, who readily imparted to him the knowledge of the ten Pûrvas. The object of Vajra's mission having been accomplished in a short time he returned to Daśapura and joined his *guru*. The latter permitted him to teach the Pûrvas, which event the gods celebrated by showering down a rain of flowers. Siphagiri, after having made over to Vajra his *gaṇa*, put an end to his earthly career by self-starvation. Vajrasvâmin then travelling about in company with five hundred monks preached the Law; wherever he went, he was admired and praised by all (208—241).

Rukmiṇî, the daughter of the merchant Dhana in Pâtaliputra, heard the nuns, who were lodged in the stable of her parents' house, continually singing the praises of Vajra. By this she was

so impressed in his favour that she vowed to marry none but him. If she could not get him for her husband, she said, she would enter the order to share his lot (242—250).

About that time Vajra accompanied by many monks went to Pāṭaliputra. The king of that town hastened to meet him, but he could not make him out in the crowd of his followers, for all of them appeared to him to be beings of a higher order. When Vajra was pointed out to him, he humbly bowed to him and attentively listened to his sermon. Returning to the seraglio, he related to the queens his meeting with the saint, and easily induced them to pay a visit to Vajra (251—272).

Rukmiṇī, who had heard of Vajra's arrival, implored her father Dhana now to give her in marriage to Vajra. Dhana, therefore, had her splendidly decked out and took enormous treasures with him in order to make Vajra accept his offer (272—280).

On the preceding day Vajra had been preaching, and the people were so much impressed by his many accomplishments that they wondered what would be the effect, if Vajra's outward appearance were in harmony with his mental perfection. The saint who had reduced his natural splendour in order not to cause any disturbance, was aware of the thoughts of the people; assuming therefore his true form, he appeared seated on a beautiful lotus; but after having produced a great sensation, he prudently resumed a more humble appearance. Thus the king and all the people came to know of Vajra's magical powers (280—291).

Dhana then addressed Vajra and offered him his daughter, at the same time promising him great riches as Rukmiṇī's dowry. Vajra, however, smilingly declined the offer, but he advised the noble girl to become a nun. Rukmiṇī of course did as she was bidden, and many besides her were awakened to the knowledge of truth (292—306).

Vajra, who possessed the Padānusṛiti Vidyā since his very birth, extracted from the Mahāparijñā Adhyayana of the Âchârāṅga Sūtra the Âkāśagāminī Vidyā³ which enabled him to go through

³ Above XII, 160, we are told that the gods gave to Vajra the Âkāśagāminī Vidyā, while in this place he gets it himself from the Âchârāṅga. We are

the air wherever he listed ; but he resolved to keep the knowledge of it to himself (307—310).

Once when Vajra travelled in Northern India a dreadful famine caused incredible distress ; the people were starving, the country swarmed with famished vagabonds, and the monks could scarcely obtain any alms. As the Sangha implored Vajra to save the faithful, he produced by magic a very large carpet on which he bade all monks stand. The carpet flew up in the air with the Sangha assembled on it.¹ At that moment Datta, a layman, who had been Vajra's host, cried to be taken with the rest, tearing out his hair, so that he might be regarded as a monk. Vajra, out of consideration for the man's religious zeal, made him ascend the magical carpet, which then pursued its journey, while the gods and genii of the upper regions hastened to worship the saint. At last the carpet landed the travellers in the town Purī (311—334).

The king of that town was a Buddhist, and so were part of the inhabitants, while the majority of them were Jainas. As the two rival sects were continually competing with each other, the Jainas, being richer than their rivals, bought up all flowers so that the Buddhist could get none to offer in their temples. But the Buddhists induced the king to issue a strict order that no flowers should be sold to the Jainas. In this calamity the latter entreated Vajra to help them ; for the Paryushanāparvan was drawing near, when the laity used to worship the images of the Arhats with flowers (335—350).

Promising his aid, Vajra went through the air to the town of Maheśvara, and entering the park of Hutāśana he met the gardener Taḍit who was a friend of his. Feeling greatly honoured by Vajra's visit, the gardener inquired with what he could serve him, and being told that flowers were wanted, he promised

not explicitly told what the Padānusṛiti is. But I make no doubt that the word is a wrong translation from Prākṛit. For payānusārī may be padānn-sārīn or padānusmārīn (cf. jāśara = jāśmāra). Vajra remembered every word that he had heard of XII, 161.

¹ A flying carpet is found in *Syrische Märchen* by Prym and Sorin, p. 79 of the translation. (TAWNEY.)

twenty lakhs of flowers. Vajra ordered him to have them ready against his return, and then flew through the air to the Himâlaya, and thence to the Padmahrada, the residence of S'rîdevî. There he met the goddess who held in her hand a lotus to worship the gods with, but she gladly gave it to Vajra when he asked for it (361—374).

Returning to Hutâsana's park he produced by magic a divine car, in which he placed the lotus given by S'rî, and round it the twenty lakhs of flowers brought together by his friend Taḍit. Accompanied by the Jîimbhaka gods in their cars, whom he had called up to attend him on his journey through the air, he travelled towards Purî. When he and his train were just above the town, the Buddhists believed that the gods descended from heaven to worship the Buddha images. But great was their disappointment when the celestial train landed in a Jaina temple. Never has the Parshuâparvan been celebrated with such splendour as then at Purî. The miracles just related induced the king and his subjects to embrace the Jaina faith (375—388).

CANTO THE THIRTEENTH.

¹In Daśapura, the capital of king Andrâyaṇa, lived a Brâhman Somadeva with his wife Rudrasomâ who professed the Jaina religion. They had two good sons, Âryarakshita and Phalgarakshita, whom their father taught everything he could teach. To continue his studies Âryarakshita went to Pâṭaliputra, where he acquired a thorough knowledge of the fourteen sciences. When he returned to Daśapura, the king put him on an elephant and thus brought him into the town. All his relations were very proud of him and loaded him with presents (1—14). He had, however, not yet seen his mother, whom he believed to be in a transport of joy at the success and honour which he had won through his learning. Attired in his best clothes, with brilliant ornaments laid out on his body, he paid his mother a visit; but she returned his filial greeting in rather a distant way, as if he

¹ See Appendix, p. 21 ff. The same in the Chûrṇi and Tîkā of the Âvaśyaka Nirukti.

had been an ordinary visitor, and not her darling son who had returned as a famous scholar. For, she said, all his learning would not save his soul. Why should she rejoice? If he would please her, he should study the *Dṛishṭivāda*. But he must first become a Jaina, because only the *Śramaṇas* knew the *Dṛishṭivāda*. *Āryarakshita*, whom the very name *Dṛishṭivāda* struck as something good, asked where he could find a teacher of it. His mother replied that in their sugar plantation stayed one, called *Tosaliputra*, who would teach him the *Dṛishṭivāda*. To him he promised to go the first thing in the morning, and during the whole night he could think of nothing but the *Dṛishṭivāda* (15—40).

At dawn *Āryarakshita* set out on his journey, and met a friend of his father who had come to present him with nine stalks of sugarcane and part of a tenth. The man was greatly rejoiced when he recognised *Āryarakshita*, and offered his present. But the scholar sent him on to his mother's, and bade him to deliver the present to her and to tell her what had happened. His mother thought, when she heard of her son's meeting, that this augured well, and she guessed from the number of the sugarcanes that her son would learn nine *Pūrvas* and part of the tenth. Similar were *Āryarakshita's* forebodings while he pursued his walk (40—54).

Arrived at the *munis'* residence, *Āryarakshita* waited till a *Śrāvaka*, called *Ḍaḍḍhara*, came and entered before him. Unacquainted with the forms which the *Śrāvakas* observed in coming to their *gurus*, he watched the man as he thrice made the *Naishedhikī*, uttered the *Airyāpathikā*, and bowing to the *Āchāryas* and *Sādhus* sat down, and imitated him in everything. But, as he omitted to greet *Ḍaḍḍhara* also, the *Āchārya* became at once aware that he had to deal with a preselyte. Learning on enquiry that he was the renowned *Āryarakshita*, and that he was desirous of learning the *Dṛishṭivāda*, the *Āchārya* promised to be his teacher on condition that he should enter the order. *Āryarakshita* was willing to do so at once, but he induced the monks to remove their residence; for he was afraid that the king and the people would importune him to leave the order. This was the first case

that the Jainas were guilty of seducing disciples of other sects. Âryarakshita became a pious monk, and he readily acquired all knowledge that his Âchârya possessed (55—85). But when he was told that Vajra in Purî knew more of the Drishṭivâda than his teacher, he resolved to join Vajra. On his journey he met, in Ujjayinî, Vajra's old teacher Bhadrâgupta, who gave him a most cordial reception, and even put himself under his spiritual guidance during the penances which were to end his earthly career. Bhadrâgupta moreover advised him never to stay together with Vajra under the same roof; for if he did, he would of a certainty soon follow Vajra in death (85—93).

When his presence in Purî was no longer required after Bhadrâgupta's decease, he went on to Purî, where he put up for the night outside the town. In the very same night Vajra had a dream, that his alms bowl filled with milk was nearly emptied by a stranger, only a small rest of milk being left. From this dream he foretold the monks that some one already much advanced in the Pûrvas would become his disciple, to whom he would deliver his knowledge of the Pûrvas except a small part of it. In the morning Âryarakshita waited on Vajra, who knew his name when he heard that he was Tosali-putra's disciple. He objected, however, to his staying separate from him because a teacher should instruct only such pupils who live with him. But when Âryarakshita told him that he had acted on Bhadrâgupta's advice, he consented to teach him. Then Âryarakshita began his studies and in a short time had mastered nine Pûrvas. It was when he learned the *yamakas* of the tenth Pûrva, that the course of his studies was interrupted (94—109). For about this time a letter from Âryarakshita's parents arrived which entreated him to return. Still he remained with his teacher, because he desired to complete his studies first. The fond parents then sent their younger son Phalgurakshita who urged their request with no better success at first. When he said that their relations waited only for him to take *dîkshâ*, Âryarakshita bade his brother to prove the truth of his assertion by becoming a monk himself. This Phalgurakshita did, but he still insisted upon his brother's going home. His repeated entreaties had the effect that Ârya-

rakshita, in spite of Vajra's admonition to complete his studies, could not overcome his longing to obey his parents. Vajra at last permitted him to go, because his intuition told him that he should soon die, and with him the knowledge of the complete tenth Pûrva. So Âryarakshita returned to Daśapura where he converted the king and induced his parents and many of his relations to enter the order (110—141).

Once when Vajra wandered about in the Deccan, he had an attack of dysentery. To cure it he sent a monk to get some dried ginger, which he put behind his ear that he might eat it after dinner; but he forgot it completely, till it fell on the ground when he prepared for rest. His forgetfulness alarmed him in such a degree that he thought the time had come to put an end to his earthly career. A dreadful famine having set in about this time, he foretold his disciple Vajrasena that the famine would cease on the instant that alms costing a lakh should be presented to Vajrasena. He then separated from him and lived with his train of monks on the *vidyâpīṇḍa*. As such a life was hardly to be endured, the monks preferred to put an end to it, and went together with Vajra towards some hill. One novice who persisted in following them, was left behind in a village under some pretext. Not to incur the *guru's* displeasure, he remained at the foot of the hill, and soon died from exhaustion and exposure to the scorching sun, upon which he was instantly born as a god. The gods themselves descended from heaven to pay honour to his earthly remains. The monks on the hill, astonished at the sudden appearance of the gods, learned from Vajra what had occasioned it. Ashamed that a mere boy should have shown more pluck than themselves, old men though they were, the monks made up their mind to follow his example. In vain an heretical deity tried to change their resolution by offering them a repast. They refused it and went to some other hill whose tutelary deity respectfully bade them welcome. Together with Vajra they ended there their life by self-starvation, observing which Indra appeared in a car and drove it round the hill. Up to the present day the hill is called after the event just related Rathâvartta.

¹ Compare Rishimaṇḍalastotra, vv. 206—208, Appendix, p. 34.

With Vajra died out the knowledge of the complete tenth Pûrva, and the fourth *samphanana* came to its end (153—179).

Once Vajrasena¹ arrived in Sopâra. The king of that town was Jitaśatru, and his wife was Dhariṇī. In the same town lived a rich Jaina, Jinadatta, with his pious wife Îśvarī. At that time food had become so scarce that it could not be had for money. Îśvarī therefore persuaded her relations rather to eat poisoned food than to stand the miseries of the famine any longer. Accordingly she prepared a dish of cooked rice which she had bought for a lakh. She was just about to put the poison in it, when Vajrasena chanced to come and begged alms. Îśvarī, thinking it a highly meritorious act, gave the food to Vajra, telling how she had come by it, and what she had intended to do. Vajrasena then foretold her that on the next morning the famine would come to an end; and he related what Vajra had told him. And so it happened. For on the morning of the following day a caravan arrived and brought plenty of food. Rejoicing over their deliverance from starvation, Jinadatta, his wife and sons worshipped in the temples and gave alms to the poor; and on a subsequent day they took the vows under Vajrasena (180—200).

From Vajra are derived all the divisions of the church which exist at the present time (201—203).

ADDENDUM:—*Note to page 31 of the Introduction, to the story of the "The queen and her new lover."*

This incident is found in the Chulladhanuggahajātaka, on page 222 of the IIIrd Vol. of Fausbøll's edition of the Jātakas. The Chulladhanuggaha, after killing with arrows an elephant and 49 robbers, is, owing to his wife's treachery, killed by the chief of the robbers. The chief of the robbers deserts her, as in the text. Then Sakka assumes the form of a jackal with a piece of flesh, and Mātali by his orders assumes the form of a fish, and Panchasikha, of a hawk. Precisely the same drama is enacted as in the Jaina form of the story, with the result that the woman becomes ashamed and repents.

The incident is also found in a slightly altered form in the Avadānas, translated from Chinese originals by Stanislas Julien (Vol. II, p. 11). There was once a woman rich in gold and silver who was in love with a man. She followed him with her riches, and the two arrived on the bank of a rapid

¹ Compare Rishimaṇḍalastotra, v. 209, Appendix, p. 34.

river. The man took her things, and deserted her, as in the Jaina story. Then she saw a "renard sauvage" who had caught a hawk, and had let it go to catch a fish in the river. He lost both. The woman said to the fox, "You must be very stupid; your wish to get both things has caused you to lose both." The fox answered "I admit that I have been stupid, but your stupidity far exceeds mine."

This story is said to be an extract from the *Encyclopædia Fa-Yuen-tchu-lin*. (TAWNEY.)

END OF THE CONTENTS OF THE PARISHISHTAPARVAN.

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My edition of the Text is based on the following MSS.

A, a fairly good MS. in my possession, bought in Rājputānā; no date, but not modern, 77 folios, 15 lines.

B, a modern MS. of nearly no value, in the Berlin collection. In the latter part of my work I have used this MS. only to settle doubtful readings.

C, a good MS. in the Deccan College (collection of 1872-73). Śaṃvat 1648, 117 folios, 13 lines.

D, a good MS. originally in Professor Bühler's possession. It has been corrected, and contains marginal glosses; the separation of words is usually indicated, 84 folios, 15 lines; no date, but not modern.

My thanks are due besides to the scholars mentioned in the course of this Preface, to the Director of Public Instruction, Bombay, and the Chief Librarian of the Royal Library in Berlin, who have liberally complied with my applications for the loan of manuscripts.

Bonn, May, 1891.

HERMANN JACOBI.

(29)

॥ ऋषिमण्डलस्तोत्रम् ॥

(Verses 155—218.)

[जस्स य अभिनिक्खमणे चोरा संवेगमागया खिप्यं ।
 तेणं सह पव्वइया जंबु वंदामि अणगारं ॥ १५५ ॥*
 सीहत्ता निक्खंते सीहत्ता चेव विहरिओ भयवं ।
 जंबू पवरणहरो वरणाणचरित्तसंपन्नो ॥ १५६ ॥*
 मगहासुं सुगामे रट्टउडो अज्जवं च रेवइ^१ य ।
 तेमिं चिय भवदत्तो भवदेवो जिट्ठपव्वइओ ॥ १५७ ॥*
 तेण कणिट्ठो भाया परिणीओ^२ नागवासुइ^३ धूयं ।
 कवडेण पव्वाविय भवदेवो ता सुरो जाओ ॥ १५८ ॥*
 पउमरहरायगेहे वणमालादेविउयरसरइंसो^४ ।
 नामेण सिवकुमारो कुमरो अंतेउरंमि ठिओ ॥ १५९ ॥*
 कट्ठं कट्ठेण तवं आयं विलपारणेण जो कासी ।
 दढधम्मकयाहरो भावमुणी वरिसवारसगं ॥ १६० ॥*
 होऊण विज्जुमाली देवो बंभे चदत्तु रायगिहे ।
 इअउसइस्स धारणि- पुत्तो पडिबोहियकलत्तो ॥ १६१ ॥]५*
 जो नवजुव्वणपसरे विउलियकंदप्पदप्पमाइप्पो ।
 सो जंबू परमरिसी अपच्छिमो केवली जाओ^६ ॥ १६२ ॥

(१) A चरेइवय । (२) B ०णीया (३) B ०सुकी A ०सुयं । (४) A ०माला-
 जयरसरि । (५) In the commentary these 7 verses are said to be
 only found in some modern MSS. and they are called परकृत "spu-
 rious." The commentary was written 1497. A. D. (६) B जयसी ।

सिरिजंबुदंसणेणं पडिवुद्धो परिवुडो परिजणेणं ।
 गुणमणिपभवो पभवो चउदसपुव्वी दिसउ भद्दं ॥ १६३ ॥
 सिज्जंभवं गणहरं जिणपडिमादंसणेण पडिवुद्धं ।
 मणगपियरं दसाकालियस्स निज्जूहगं वंदे ॥ १६४ ॥
 चउदसपुव्विस्स नमो जसभद्दस्सावि जस्स^१ दो सीसा ।
 संभयविजयनामा येरो^२ तह भद्दवाह य ॥ १६५ ॥
 दसकप्पव्वहारा निज्जूठा जेण नवमपुव्वाओ ।
 वंदामि भद्दवाजं तमपच्छिमसयलसुयनाणि ॥ १६६ ॥
 एक्को गुहाइ हरिणो बीओ दिट्ठौविसस्स सप्पस्स ।
 तइओ वि कूवफलए कोसघरे थूलभद्दमुणी ॥ १६७ ॥
 सीहो वा सप्पो वा सरीरपीडाकरा सुणेयव्वा ।
 नाणं व दंसणं वा चरणं व न पव्वला^३ भिन्तुं ॥ १६८ ॥
 [न दुक्करं अंबयलुंबितोडणं न दुक्करं सिक्खियनच्चियं मए^४ ।
 तं दुक्करं तं च महाणुभावं जं सो मुणी पमयवणंमि वुत्थो^५ ॥ १६९ ॥*
 निच्चं पि तस्स नमिमो कमकमलं विमलसीलकलियस्स ।
 अइदुक्करदुक्करकारयस्स सिरिथूलभद्दस्स^६ ॥ १७० ॥*
 जो हावभावसिंंगारसारवयणेहि णेगरूवेहिं ।
 वालगं पि न चलिओ तस्स नमो थूलभद्दस्स^७ ॥ १७१ ॥*
 कोसाए लवंतीए पुराणपूयारहस्सभणियाइं ।
 जो मणयं^८ पि न खुभिओ^९ तस्स नमो थूलभद्दस्स^{१०} ॥ १७२ ॥*

(१) A • स्सामि तस्स । (२) MSS येरो । (३) MSS. पव्वला see the same verse above p. 11, 12. (४) A • निच्चियए, B has only the first pāda of 169—180. (५) MS वुत्थो. (६) MS. यलि० । (७) MS. मयणं । (८) MS. कु० or कु०? .

जो अक्षुब्धडलायनपुनपुनसु मज्झ अंगेसु ।
 दिट्ठेसु वि न ऊ खुभिओ^१ तस्स नमो यूलभद्दस्स ॥ १७३ ॥*
 जो मह कडक्खविकखेवतिकखसरधारणीहि + + + + ।
 मेरु व्व निप्पकंपो स यूलभद्दो चिरं जयउ ॥ १७४ ॥*
 अखलियमरट्टकंदप्पमद्दणे लद्धजयपडागस्स ।
 तिक्कालं तिविहेणं नमो नमो यूलभद्दस्स^२ ॥ १७५ ॥*
 कोसासंसग्गीए अग्गीए जो तथा सुवन्न व्व ।
 उच्छलियवज्जलतेओ स यूलभद्दो^३ मुणी जयउ ॥ १७६ ॥*
 वंदामि चलणजुयलं मुणियो सिरियूलभद्दसामिस्स^४ ।
 जो कसिणभुयंगीए पडिओ वि मुहे न वि डसिओ ॥ १७७ ॥*
 पणमामि अहं निच्चं पयपउमं^२ तस्स यूलभद्दस्स^२ ।
 अद्धच्छिपिच्छियादं कोसाप्प न जेण गणियादं ॥ १७८ ॥*
 धन्नो स यूलभद्दो मयरज्झयकुंभिकुंभनिम्महणो ।
 निम्महियमोहमत्तो जो गुरुणा वन्निओ अहियं ॥ १७९ ॥*
 न खमो सहस्सवयणो वि वन्निउं यूलभद्दझाणगिं^२ ।
 तिजयदमणो वि मयणो खयं गत्तो जत्थ मयणं व ॥ १८० ॥*
 पणमह भत्तिभरेणं तिक्कालं तिविहकरणजाएणं ।
 सिरियूलभद्दपाए^२ निहणियकंदप्पभडवाए ॥ १८१ ॥*]^५
 भयवं पि यूलभद्दो तिक्खं चंक्खिउं न^५ उण किन्नो ।

(१) MS. ख० । (२) MS. ०यूलि० । (३) MS. पद० । (४) The verses 169—181 are, according to the commentary, only found in (at that time) modern MSS. B has only the first word of each verse.

(५) A चंक्खिउ निउण B चंक्खिउण उण see above p. 12.

अग्निसिंहा^१ वृत्यो चाउम्मासं^२ न वि य दड्डो ॥ १८२ ॥
 चउरो सीसे सिरिभट्टवाज्जणो चउहि रयणिजामेहिं ।
 रायगिहे सीएणं कयनियकज्जे नमंसामि ॥ १८३ ॥
 जिणकप्पपरीकप्पं जो कासी जस्स संथवमकासी ।
 सिद्धिघरम्मि सुहत्थी तं अज्जमहागिरिं वंदे ॥ १८४ ॥
 कोसंबीए जेणं दमगो पव्वाविओ तओ जाओ ।
 उज्जेणीए संपद- राया सो नंदउ सुहत्थी ॥ १८५ ॥
 सोऊण गुणिज्जंतं सुहत्थिणा नलिणगुम्भमज्झयणं ।
 तक्कालं^३ पव्वदओ चदत्तु भज्जाओ वत्तीसं ॥ १८६ ॥
 तिहि जामेहि सिवाए अवच्चसहिचाए विहियउवसगा ।
 साहियकज्जो तियसेहि पूदओ वंतिसुकुमालो ॥ १८७ ॥
 निज्जूठा जेण तथा पन्नवणा सव्वभावपन्नवणा ।
 तेवीसदमो पुरिसो पवरो सो जयउ सामज्जो ॥ १८८ ॥
 पढमणुओगे कासी जिणचक्किदसारचरियपुव्वभवे ।
 कालगसूरी^४ वज्जयं लोगणुओगे निमित्तं च ॥ १८९ ॥
 अज्जसमुदगणहरे दुव्वलिए धिप्पए पिहो सव्वं ।
 सुत्तत्थचरमपोरिसि समुट्ठिए तिन्नि किदकम्मा ॥ १९० ॥
 सड्डाण गंतिभंडग- पमुहे दिट्ठंतए गमितस्स ।
 मंगुस्स न किदकम्मा न य वीसुं धिप्पई^५ किंचि ॥ १९१ ॥
 जादसरे^६ सीहगिरी वरसीसा आसि जस्सिमे चउरो ।

(१) B ० सुहाए (२) B चउमासे । (३) A ति० । (४) A कालीय । (५) A धिई ।
 (६) Comm. एतेषां चतुर्णामपि चरितं प्रायः कापि न दृश्यते । (७) A जाय०
 B जाई ।

धणगिरिथेरे समिए वदरे^१ तह अरिहदिने^२ य ॥ १८२ ॥
 सुमिणे पीओ पयपुनपडिगहे^३ जस्स हरिकिसारेणं ।
 सिरिवदरसमागमणे^४ तं वंदे भद्गुत्तगुरुं ॥ १८३ ॥
 कन्नाविन्नंतरदीववासिणो तावसा वि पव्वइया ।
 जस्साइसयं दट्ठुं तं समियं वंदिमो समियं ॥ १८४ ॥
 वेसमणस्स उ सामाणिओ चुओ वग्गुवरविमाणाओ ।
 जो तुंववणे धणगिरि अज्जसुनंदासुओ जाओ ॥ १८५ ॥^५
 [तुंववणमन्निवेसाउ निग्गयं पिउसगासमल्लीणं ।
 क्कम्मसियं क्कसु जुयं माज्झ समन्नियं वंदे ॥ १८६ ॥*
 जो गुज्झगेहि वालो निमंतिओ भोयणेण वासंते ।
 निच्छयविणौयविणओ तं वयररिसिं नमंसांमि ॥ १८७ ॥*
 उज्जेणीए जो जंभगेहि आणक्खिऊण युयमहिओ^६ ।
 अक्खीणमहाणसियं सीहगिरिपसंसियं वंदे ॥ १८८ ॥*
 जस्स अणुनाए वायगुत्तणे^७ दसपुरम्मि नयरम्मि ।
 देवेहि कया महिमा पयाणुसारिं नमंसांमि ॥ १८९ ॥*
 जो कन्नादधणेण^८ वि निमंतिओ जुव्वणम्मि गिह्वदणा ।
 नयरम्मि कुसुमनामे तं वयररिसिं नमंसांमि ॥ २०० ॥*

(१) A वय० । (२) B अरह । (३) MSS. ग्ग । (४) After this verse A has the following words which are reckoned as a verse :

जइ सुकयज्झवसाओ धम्मयायसुसियं इम वयर ।

गिराहल्लउरणं कम्मरयपमजणं धीर ॥

The verses 195 and 206 belong together. (५) B युदरहिओ । (६) A adds sec. m. ए, B गत्तपो । (७) B कण्हाय ।

जेणुद्धरिया विज्जा आगासगमा महापरिन्नाओ ।
 वंदामि अज्जवयरं^१ अपच्छिमो जो सुयहराणं ॥ २०१ ॥*
 भणइ य आहिंङ्खिज्जा जंघदीवं दमाइ विज्जाए ।
 गंतूण माणुसनगं^२ विज्जाए एस मे विसओ ॥ २०२ ॥*
 भणइ य धारेयव्वा न ऊ दायव्वा मए दमा विज्जा ।
 अप्पड्डिया य मणुया होहिंति अओ^३ परं अन्ने ॥ २०३ ॥*
 माहेसरीउ^४ सेसा पुरीउ^५ नौया ऊयासणगिहाओ ।
 गयणयलमणुवदत्ता वयरेण महाणुभावेणं ॥ २०४ ॥*
 जस्सासि य वेउब्बिय- नहगमणपयाणुसारिलद्धीओ ।
 तं वंदे जाइसरं अपच्छिमं सुयहरं वयरं ॥ २०५ ॥]*^६
 नाणविणयप्पहाणेहि पंचहि सएहि जो सुविहियाणं ।
 पाउवगओ महप्पा तमज्जवयरं नमंसामि ॥ २०६ ॥
 करुणाए वयरसामी जं उज्झिय उत्तमदुमस्सीणो^७ ।
 आराहियं लज्जं तेण खुड्डएणावि संतेण ॥ २०७ ॥
 तस्स य सरीरपूयं जं कासि रहेहि लोगपाला उ ।
 तेण रहावत्तगिरी अज्ज वि सो विस्सुओ जाओ ॥ २०८ ॥
 सोपारयंमि नयरंमि वयरसाहा विणिग्गया जत्तो ।
 सिरिवयरसामिसीसं तं वंदे वयरमेणरिस्सि^८ ॥ २०९ ॥
 नाऊण^९ गहणधारण- हाणिं^{१०} चउहा पिहीकओ जेण ।

(१) A वयं । (२) B माणं । (३) A तओ । (४) B माहेसुरेइ । (५) B पुरीइ ।
 (६) Comm. अत्रापि केषुचिन्नवौनादर्शेषु पूर्वाचार्यकृताः प्रक्षेपरूपा इमा एकादश
 गद्या दृश्यन्ते । These verses except the last one are taken from the
 Âvāsyaṅka Niryaṅki 8, 40 ff. (७) A •सुखी• । (८) A वदरं । (९) B
 नमिउण । (१०) B हारणं ।

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अणुओगो तं देविंद्वंदियं रक्खियं वंदे ॥ २१० ॥
 निष्पावकुडसमाणो जेण कओ अज्जरक्खिओ सूरौ ।
 सुत्तत्यतदुभयविओ तं वंदे पूसमित्तगणिं ॥ २११ ॥
 गहियनवपुव्वसारो दुव्वलियापूसमित्तगणिवसहो ।
 विंझो अवंझपाढो न खोहिओ परपवाण्हं ॥ २१२ ॥
 दुब्बिक्खंमि पणट्ठे पुणरवि मेलित्तु समणसंघाओ ।
 मज्झराए अणुओगो पवत्तिओ खंदिलेण तथा ॥ २१३ ॥^१
 सुत्तत्यरयणभरिए खमदममद्वगुणेहि संपन्ने ।
 देवड्डिखमासमणे कासवगुत्ते पणिवयामि ॥ २१४ ॥
 फग्गुसिरिसमिणनाल्ल सावयसच्चसिरिसावियायुणियं ।
 ओसप्पिणीइ चरमं वंदे दुप्पसहसुणिवसहं ॥ २१५ ॥
 एए अन्ने वि रिसी तीए एस्से^२ च वट्टमाणे च ।
 भरहेरवद्विदेहे^३ पणमामि सया वि तिविहेणं ॥ २१६ ॥
 अज्जाउ वंभिसुंदरि- रायमद्वचंदणापमुक्खाओ ।
 कालत्तए वि जाओ ताओ वि नमामि भावेणं ॥ २१७ ॥
 जो पढइ गुणइ निसुणइ इणमो गुणसंयवं महरिसीणं ।
 सिरिधम्मघोसमणहं काळं सो लहइ सिद्धिसुहं ॥ २१८ ॥

(१) A inserts the following words (in Guzerāṭī) which are reckoned as a verse द्रयानुयोग गणितानुयोग चरणकरणानुयोगइ धर्मैकयानुयोग ४ ए चारि अन्नुयोग कह ॥ (२) A इस्से, A एसे। (३) B खय।

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सिज्जंभवं गणहरं जिणपडिमादंसणेण पडिबुद्धं ।
 मणगपियरं दसाकालियस्स निज्जूहगं वंदे ॥ १ ॥
 मणगं पडुच्च सिज्जंभवेण निज्जूहिया दसज्जयणा ।
 वेयालिय य ठविया तन्हा दसकालियं नाम ॥ २ ॥
 कम्मासेहिं अहियं अज्जयणमिणं तु अज्जमणगेण ।
 कम्मासा परियाओ अह कालगओ समाहीए ॥ ३ ॥
 आणंदयंसु पायं-^१ काही सेज्जंभवा तहिं येरो ।
 जसभइस्स य पुव्वा कहणा य वियालणा संघे ॥ ४ ॥
 तुम्हारिसा वि मुणिवर मोहपिसाएण जइ कलिज्जंति ।
 ता माज्ज तुमं चिय धीर धीरिमा कं समस्सियउ ॥ ५ ॥
 दसअज्जयणसमेयं सिज्जंभवस्सरिविरदयं एयं ।
 लज्जयाउयं च नाउं अट्ठाए मणगसीसस्स ॥ ६ ॥
 एवाओ दो चूलाउ आणिया जक्खिणीइ अज्जाए ।
 सीमंधरपासाओ भवियजणविबोहणट्ठाए ॥ ७ ॥
 खुल्लो ऽमणदीहम्भी अहियं काराविओ [म] अज्जाए ।
 रयणीए कालगओ अज्जा संवेगमावन्ना ॥ ८ ॥
 कहमेयं संजायं रिसिहत्ता पाविया मए घोरा ।
 ता देवयाइ नीया सीमंधरसामिणो पासे ॥ ९ ॥
 सीमंधरेण भणिया अज्जे खुल्लो गओ महाकप्पे ।
 मा झूरसु अप्पाणं धम्ममि य निच्चला होसु ॥ १० ॥

(१) perhaps पाउं ।

From Padmamandira's Commentary
on Rishimaṇḍalastotra v. 210—212.

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इतश्चास्मिन्गणे ऽभूवन्पुण्यमित्रवर्षयस्तयः ।
 एको दुर्वलिकापुण्यो घृतवस्त्राङ्गयौ परौ ॥ १०४ ॥
 यस्तु दुर्वलिकापुण्यस्तस्य विस्मरति श्रुतम् ।
 अगुण्यमानं गुणयन्दुर्वलस्तेन सो ऽधिकम् ॥ १०५ ॥
 यो घृतपुण्यमित्रो ऽसौ पूरयत्यखिले गणे ।
 घृतं द्रव्यचेत्रकालभावास्त्वलितलम्बिमान् ॥ १०६ ॥
 तत्र द्रव्यं घृतं चेत्रमवन्ती कालतः पुनः ।
 ज्येष्ठाषाढेषु मासेषु भावाद्रोरद्विजप्रिया ॥ १०७ ॥
 गुर्वी तस्या धनेनाल्पमल्यं मीलयता सता ।
 षड्विध्याचनया मासैः कृच्छ्रादुत्पादितं घृतम् ॥ १०८ ॥
 वरमेय्यति चैतस्याः प्रसृतायाः प्रयोजने ।
 अत्रान्तरे घृतपुण्यमित्रस्तां प्रार्थयेद्घृतम् ॥ १०९ ॥
 गृहान्तरं परं नास्ति दृष्टास्मै तद्ददाति सा ।
 स यान्पृच्छति सर्वर्षान् कियतार्थो घृतेन वः ॥ ११० ॥
 यस्य यावत्प्रमाणं तत्तावत्तस्मै ददात्यसौ ।
 वस्त्रलम्बिर्वस्त्रपुण्यमित्रे ऽप्येवमनाहता ॥ १११ ॥
 द्रव्यं तत्राम्बरं चेत्रमवन्ती मथुरायवा ।
 कालः शीतर्तुर्वर्षा वा भावतो विधवाङ्गना ॥ ११२ ॥
 कृच्छ्रेण परिधानार्थं तथैका पोतिकार्जिता ।
 प्रातर्व्यापारयिष्यामि सो ऽयैत्य याचते मुनिः ॥ ११३ ॥

तस्मै ददाति तां तुष्टा सैवं सर्वगणस्य सः ।

तपसोर्जितया लब्ध्या वासः पूरयतीक्षितम् ॥ ११४ ॥

दुर्बलिकापुष्यमित्रो नव पूर्वाण्यधीतवान् ।

स्मरत्यहर्निशं तानि विस्मरन्त्यन्यथा पुनः ॥ ११५ ॥

स तेन दुर्बलो ऽत्यर्थं बन्धवोऽस्य वसन्ति च ।

पुरे दशपुरे रक्तपटपादोपजीविनः ॥ ११६ ॥

एत्यार्थरक्षितं ते तु प्राङ्गर्भो भिक्षवो ऽधिकम् ।

ध्यानैकता न युष्माकं ध्यानमस्ति न शासने ॥ ११७ ॥

आचार्याः प्रोचुरस्माकं साधवो ध्यानसाधवः ।

एष दुर्बलिकापुष्यमित्रो ध्याने न दुर्बलः ॥ ११८ ॥

ते ऽप्युचुः प्रागसौ स्निग्धाहारभोज्यभवद्गृहे ।

न चाप्नोति तमधुना तेनासावतिदुर्बलः ॥ ११९ ॥

प्राह प्रभुरसावाज्यं विना भुङ्क्ते न कर्हिचित् ।

ते तं स्माजः कुतस्तस्य प्राप्तिराख्यदयो गुरुः ॥ १२० ॥

आनयने घृतपुष्यमित्रस्तत्प्रत्ययायते ।

दुर्बलिकापुष्यमित्रं निन्युर्गुर्वाजया गृहम् ॥ १२१ ॥

तं भोजयन्ति ते स्निग्धं तत्र सस्मार स श्रुतम् ।

चारे चेप द्रव व्यर्थं तस्यो ऽभूत्तेन दुर्बलः ॥ १२२ ॥

भृशं स्निग्धप्रदानेऽपि कृशतां वीक्ष्य तस्य ते ।

निर्विषा जगज्जः आङ्गधर्मं श्रुत्वान्तिके गुरोः ॥ १२३ ॥

117 c MS ना । 120 a MS प्राङ्गःप्रभुसा० d MS om. तं । 121 MS आनये
घृतपुष्यसुवतस्तत्प्र० ।

विन्ध्यो दुर्बलिकापुष्पमित्रश्च फल्गुरक्षितः ।
 गोष्टामाहिल इत्येते प्रधानास्तद्गणे ऽभवन् ॥ १२४ ॥
 विन्ध्यो ऽस्त्यप्यतिसेधावान् सूत्रार्थग्रहणक्षमः ।
 आलापकक्षणे सूत्रमण्डल्यां सो ऽतिखिद्यते ॥ १२५ ॥
 स प्राह भगवन्नेत्यालापको मे चिरेण तत् ।
 प्रसद्य वाचनाचार्यवर्यः कश्चित्प्रदीयताम् ॥ १२६ ॥
 ततो दुर्बलिकापुष्पमित्रस्तत्रार्थरक्षितैः ।
 आदिष्टो दत्तवान् सो ऽपि विन्ध्याय सूत्रवाचनाम् ॥ १२७ ॥
 प्राह दुर्बलिकापुष्पमित्रो ऽन्येषुः प्रभृन्प्रति ।
 स्वामित्रगुणितं बन्धुगृहे विस्मरति श्रुतम् ॥ १२८ ॥
 अतो मे नवमं पूर्वं त्वयं यास्त्यचिन्तितम् ।
 हृदि दधुरथाचार्या श्रुतज्ञानास्मुराशयः ॥ १२९ ॥
 महामेधाविनो ऽप्यस्य श्रुतं चेद्यात्यचिन्तितम् ।
 हा तर्हि का कथान्येषां स्वभावादल्पमेधसाम् ॥ १३० ॥
 सानुग्रहो ऽयं शिष्येषु भगवानार्थरक्षितः ।
 अनुयोगं पृथक् चक्रे चतुर्धा सूत्रगोचरम् ॥ १३१ ॥
 कालिकश्रुतमेको ऽसौ द्वितीय ऋषिभाषितम् ।
 तृतीयः सूर्यप्रज्ञप्तिर्दृष्टिवादस्तुर्थाः ॥ १३२ ॥
 धारणाग्रहणाशक्तिं वीक्ष्यैव स कृपार्द्रधीः ।
 कालदोषादनुयोगं चतुर्धा चक्रवाग्वृथक् ॥ १३३ ॥

अथार्यरक्षिताचार्या यथा देवेन्द्रवन्दिताः ।
 आसंस्तथोच्यते ऽन्येद्युर्जग्मुस्ते मथुरापुरीम् ॥ १३४ ॥
 तत्र भूतगुहाख्यस्य व्यन्तरस्य स्थिता गृहे ।
 इतश्च प्राग्विदेहे ऽगान्नमस्कृतुं हरिर्जिनम् ॥ १३५ ॥
 नत्वा पप्रच्छ देवेन्द्रो निगोदाङ्गिविचारणाम् ।
 सीमन्धरजिनेन्द्रो ऽपि तामाचख्यौ यथास्थितम् ॥ १३६ ॥
 पुनः पप्रच्छ देवेन्द्रो वर्षे ऽस्मिन्को ऽपि भारते ।
 एवं निगोदजीवानां वक्तुं वेत्तीश किं न वा ॥ १३७ ॥
 प्रभुः प्राह हरे वेत्ति वक्तुं तानार्यरक्षितः ।
 कौतुकाद्बद्धविप्रेन्द्ररूपं कृत्वेन्द्र आययौ ॥ १३८ ॥
 नत्वा स्वरूपं पप्रच्छ निगोदप्राणिनां हरिः ।
 प्राहार्यरक्षितः सम्यक् तच्छ्रुत्वेन्द्रो मुदं दधौ ॥ १३९ ॥
 प्राहेन्द्रो भगवन्व्याधिर्मच्छरीरे महानयम् ।
 गृह्णाम्यनशनं ब्रूत कियदायुर्विलोक्य मे ॥ १४० ॥
 ततस्तेर्जविकैरायुरस्य सम्यग्विलोकितम् ।
 यावद्वर्षशतमेकमागाच्चैतच्छतद्वयम् ॥ १४१ ॥
 ततश्चिन्तितमाचार्यैर्भारतो ऽयं न मानवः ।
 विद्याधरो व्यन्तरो वा रूपं चक्रे ऽन्यथात्मना ॥ १४२ ॥
 यावद्वर्षसहस्राद्यैरप्यन्तो ऽस्यायुषो न हि ।
 तावद्विसागरोपमप्रमाणं च तदागतम् ॥ १४३ ॥

ततो ऽस्य भवसुत्पाद्याचार्यैः प्रोक्तं भवान् हरिः ।
 प्रीतः सीमन्तरक्ततां प्रशंसां हरिरप्यवक् ॥ १४४ ॥
 माहेन्द्रः परमप्रीत्या धन्या भारतभूरियम् ।
 ईदृशस्य नृत्नस्य यत्राभूदधुनोज्ज्वलः ॥ १४५ ॥
 इत्युक्त्वा गन्तुकामे ऽस्मिन्नाचार्याः प्राज्जरन्मुदः ।
 प्रतीक्षस्व क्षणं शक्र यावदायान्ति साधवः ॥ १४६ ॥
 ये ऽस्थिराः स्थिरता तेषां स्याद्भूते ऽद्यापि वासवाः ।
 यदायान्तीति तच्छ्रुत्वा हरिरूचे प्रभृन्प्रति ॥ १४७ ॥
 सुमुक्षवः करिष्यन्ति निदानं वीक्ष्य माममी ।
 निःसत्त्वत्वेन सत्त्वेन तेन यामि स्वमाश्रयम् ॥ १४८ ॥
 कुरु किञ्चिदभिज्ञानमित्युक्ते स्मरिभिर्हरिः ।
 विधायोपाश्रयद्वारविपर्ययमगादिवम् ॥ १४९ ॥
 आश्रययुर्धतिनो द्वारमपश्यन्त इतस्ततः ।
 अत्रायान्त्विति गुरुभिरुक्ते तस्यान्तराययुः ॥ १५० ॥
 प्रभो किमेतदित्युक्ते साधुभिः प्रभवो ऽभ्यधुः ।
 अत्रागादासवस्तेन प्रातिहार्यमदः कृतम् ॥ १५१ ॥
 दृष्टो ऽभविष्यत्सो ऽस्माभिर्नेशे किं लक्षितः क्षणम् ।
 तैरुक्तो हेतुरेतेषां निदानकरणात्मकः ॥ १५२ ॥
 देवेन्द्रवन्दिताश्चासंस्त एवमार्यरचिताः ।
 विहरन्तो ऽन्यदा जग्मुः पुरं दशपुराक्षयम् ॥ १५३ ॥

145 a MS दधनोद्धवं । 142 c MS यदयंतीतिच्छत्वा । 152 b MS नेशकिं-
रक्षतः ।

तदो ऽस्थितो ऽक्रियावादी मथुरापुरि सो ऽधमः ।
 पितरं मातरं धर्माधर्मादीनि न मन्यते ॥ १५४ ॥
 तदा तत्र न वाद्यस्ति साधुसंघाटकस्ततः ।
 सङ्गेन प्रैषि सूरिणां तदा ते हि युगोत्तमाः ॥ १५५ ॥
 वृद्धत्वात्प्रभुभिर्गोष्ठामाहिलः स्वस्य मातुलः ।
 प्रहितो वादलञ्छिर्हि तस्य चास्ति विशेषतः ॥ १५६ ॥
 चणादादे जितस्तेनाक्रियावादी निरुत्तरः ।
 हर्षेण रचितो वर्षारात्रं तत्रास्ति कैरसौ ॥ १५७ ॥
 दध्युरन्येद्युराचार्याः को ऽत्र भावी गणाधिपः ।
 ज्ञातो दुर्बलिकापुष्यमित्रस्तत्रोचितश्च तैः ॥ १५८ ॥
 तेषां स्वजनवर्गस्य संमतः फल्गुरचितः ।
 विद्वान्गोष्ठामाहिलश्च तमाह्वयाय सूरवः ॥ १५९ ॥
 वल्लाज्यतैलकुम्भानां निदर्शनमदर्शयत् ।
 त्रयो ऽप्यधोमुखीकृत्य वल्लाद्यैः पूरिताः पुनः ॥ १६० ॥
 वल्लास्तावन्त एव सुस्तैलं किञ्चिन्नगत्यपि ।
 बहवस्त्राज्यावयवाः स्थानान्तरनिवेशनात् ॥ १६१ ॥
 स्वजनांस्ते ऽभ्यधुः सूत्रार्थोभयाभ्यां स मां प्रति ।
 दुर्बलिकापुष्यमित्रो निष्पावकुटसंनिभः ॥ १६२ ॥
 विज्ञेयस्तैलकुम्भाभः शुद्धधीः फल्गुरचितः ।
 गोष्ठामाहिलसाधुर्मां प्रत्याज्यघटतुल्यधीः ॥ १६३ ॥

पुष्यमित्रो गणभृदस्तु वः ।
 बोध्यास्मै शिवां सूरयो दधुः ॥ १६४ ॥
 पुष्यमित्राय फलगुरुरक्षितम् ।
 हलं च वर्तितव्यं यथा मयि ॥ १६५ ॥
 गोष्ठामाहिलफलगुरुरक्षितौ ।
 भो मयौवास्मिन्गणाधिपे ॥ १६६ ॥
 ते वा न कुर्वे रोषमप्यहम् ।
 स तद्भाष्यं भो सदोद्यतैः ॥ १६७ ॥
 पक्षमित्यं सूर्यार्चरक्षिताः ।
 राक्षारं शुभध्यानाद्ययुर्दिवम् ॥ १६८ ॥
 इलेन स्वर्ययुः सूरयो मम ।
 गणभृत् स्थापितः को जनानिति ॥ १६९ ॥
 र्ण्यं स्थित्वा पृथगुपाश्रये ।
 वभ्युत्थितः सर्वैर्महर्षिभिः ॥ १७० ॥
 र्क्तः स स्थितोपाश्रये पृथक् ।
 यन्नान तु शक्नोति तान्मुनीन् ॥ १७१ ॥
 ार्याः कुर्वन्ति न शृणोत्यसौ ।
 तेष्यावकुटतुल्या महर्द्धयः ॥ १७२ ॥
 ते तेषां विन्ध्यस्तत्र शृणोत्यसौ ।
 ख्ये पूर्वं कर्मोच्यते ऽष्टमे ॥ १७३ ॥

परचित्तौ । 168 d MS •ययर्दिवं । 169 b MS मया for मम ।

44 From Padmamandira's Commentary

यथैवं बध्यते कर्म कथं बन्धो ऽस्य चात्मनः ।
 ग्रहपयन्विचारे ऽस्मिन्नन्यथाभूत् निःशङ्कः ॥ १७४ ॥
 तद्विस्तरो ऽथ विज्ञेयो विज्ञैरावश्यकागमात् ।
 क्षुब्धो न विन्ध्यस्तद्वाक्य[दिष]दिषाद्विष्कृतः ॥ १७५ ॥
 स्मरिर्दुर्बलिकापुष्यमित्रः प्राप्तः क्रमाद्विभम् ।
 ततान तत्पदोद्योतं ततो विन्ध्यो ऽप्यवन्ध्यधीः ॥ १७६ ॥
 इत्यार्यरचितगुरोरनुवास्य शिष्य-
 निष्पावकुम्भसदृशस्य च विन्ध्यसाधोः ।
 संबन्ध [वर्थ] मभिधाय यमर्थसारं
 संप्राप्तवान्भवतु तेन सुखी जनो ऽयम् ॥ १७७ ॥

End of the Appendices.

पं० इन्द्र विद्यावाचस्पति स्मृति संग्रहः

175 d MS om. दिष 77 c MS om. यर्थ ।

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